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The Master Key

TO THE

Problems of Passion Week

AND THE

Resurrection

By N. W. Ward

"And searched the scriptures daily, whether those things were so." Acts 17:11

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Nelson W. Ward.

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Nicholas W. Ward

"The Master Key"

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Problems of Passion Week

. . and . .

The Resurrection

According to the Scriptures

By NELSON W. WARD

1915

Published by the Author
Long Beach, Cal.

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INTRODUCTION

In the investigation of the events, of the last days of Jesus of Nazareth, it will be found that the scriptures do not agree with the assumed popular theories, that are usually taught and published to the world. And it is a difficult task to remove a long established theory, however false, and substitute the truth, especially in religious matters.

If the writer followed the usual line of interpretation, his conclusions would reach no farther than the flagrant errors, which have long perplexed the mind of the student. Therefore, it has been his endeavor to closely follow the scriptures in the investigation of subjects under consideration. For the scriptures alone can remove difficulties, and bring to the mind the true light leading to a correct interpretation.

There is much so-called scientific discussion, concerning the events of Passion week; and in the various conclusions, there is shown a dearth and confusion of scriptural evidence. However, theologians have made earnest effort to explain their theories, and persuade themselves of the correctness of their conclusions. If we would seek knowledge beyond the sacred truths revealed to us, we grope in the dark, and both language and thought fail us. We have reached the limit of finite knowledge: Therefore, let us earnestly contend for the faith which was once for all delivered unto the saints. As Bible students we should allow the word of God to interpret itself and to reach correct conclusions must have a clear conception of **all the facts,** connected with the events under discussion. Therefore facts which have been neglected by the teacher, and distorted by the critic, are

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emphasized by frequent repetition, that the reader may be awakened to the truth. It has been said: "You must insist on an idea or fact, if you want to get anywhere with it." The purpose of the writer has been to present a lesson that would remove accepted false teachings of past ages, and establish truth instead.

The scriptures pertaining to the last days of Jesus are fundamental, and should be well understood by all. His coming into the world, and His going out, are important questions, but many teachers show a careless indifference to the scriptures concerning these events, and frequently declare that a knowledge of this Divine testimony is non-essential to the plan of salvation.

"I will never forget thy precepts; through thy precepts I get understanding; therefore I hate every false way" (Psalm 119).

THE DIVINE KEY

"For as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

"In the evening of the Sabbath, as the first of the week was beginning, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1).

The Divine Key is the word of God. It is the key to knowledge, and reveals the truth; which in fulfilment demonstrated its power to be infinite and unlimited. It is the only key to the time-lock of three days and three nights which Jesus placed on the tomb of Joseph of Arimathea.

Receive this key, not as the word of men, but as it is in truth, the word of God. It will dispel the dark clouds of error, and open the blind eyes; and when the mists of perplexity and doubt have vanished, we shall behold no man save Jesus only—and His word.

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CHART

EVENTS OF THE LAST PASSOVER WEEK

Thursday, April 7th.	**Friday, April 8th.**
Nisan 14th	Nisan 15th
Preparation Day	First day of the feast of unleavened bread. Jesus with the twelve ate the paschal supper last night. The night precedes the day.
Jesus sends Peter and John to prepare the Passover. "Now, when the even was come, He sat down with the twelve."—Matthew 26:20.	
Saturday, April 9th.	**Sunday, April 10th.**
Nisan 16th	Nisan 17th
Second day of the feast: also the weekly Sabbath. "Let no man go out of his place on the seventh day." —Ex. 16:29.	Third day of the feast. Jesus arrested last night, and led away to Annas. Trials before Annas and Caiaphas on Sunday.

Monday, April 11	**Tuesday, April 12**	**Wed'sday, Apr. 13**
Nisan 18th	Nisan 19th	Nisan 20th
Fourth day of the feast. "And as soon as it was day, they led Him into their council." —Luke. "And when they had bound Him, they led Him unto Pilate"—Matthew.	Fifth day of the feast. Jesus sent to Herod by Pilate. "Herod sent Him again to Pilate, the same day."	Sixth day of the feast. Second preparation of the Passover. Jesus delivered to be crucified. "It was about the sixth hour." "And it was the third hour, and they crucified Him."

CHART

ACCORDING TO THE SCRIPTURES.

Thursday, April 14th. Nisan 21st. Annual Sabbath. Last day of Passover week.		**Friday, April 15th** Nisan 22nd	
JESUS IN THE TOMB		JESUS IN THE TOMB	
First Night Jesus was buried as the Sabbath was beginning.—Luke 23:54.	**First Day** The guard is placed at the sepulchre.	**Second Night** Returned and prepared spices Friday, and on the Sabbath they rested.-Luke 23:56.	**Second Day** And when the Sabbath was past, annual Sabbath Thursday, they bought spices on Friday. — Mark 16:1.
Saturday, April 16th. Nisan 23rd. Jesus in the tomb Third night		**Saturday, April 16th.** Nisan 23rd. Jesus in the tomb Third day	

RESURRECTION.

"In the evening of the Sabbath as the first of the week was beginning."—Matthew 28:1. Jesus said: "For as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth."—Matthew 12:40.

The Feast of Unleavened Bread, which is Called the Passover--Luke 22:1

CHAPTER I.

THE PASSOVER INSTITUTED.

Exodus 12:1, 2, 3, 6, 8, 14.

1. And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2. This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers.

6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening—"at even at the going down of the sun" (Deut. 16:6).

8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall **keep it a feast** by an ordinance forever.

As the events connected with the last days of Jesus of Nazareth covered the time of the Feast of Unleavened

Bread, called the Passover; a complete knowledge of this festival, according to the scriptures, is essential. And that the time and order of each event may be known, and correct conclusions reached, the first two chapters on this feast are introduced as preliminary to the discussion of the problems of Passion week, and the resurrection.

1. **"And the Lord spake."** Moses and Aaron under instructions from the Lord, institute the first Passover just before the departure of the Israelites from Egyptian bondage, and three months before the law was given on Sinai (Ex. 19:1).

2. **"This month."** The month of Abib—April. In this month (or moon) the Lord thy God brought thee forth out of Egypt by night. It was the fifteenth night of the moon (Deut. 16:1).

"It shall be unto you the beginning of months; it shall be the first month of the year." The first month or moon of the Israelitish sacred year was called Nisan or Abib, and corresponds to March or April. The length of the months was regulated by the changes of the moon. Their months were lunar months. Each month began with the new moon. After the Jews left Egypt they had two courses of months; one making the civil, and the other the sacred year. The former commenced from the new moon in September or October; and the latter from the new moon nearest the Vernal Equinox—March the twenty-first. In the year of our Lord, 1913, the Passover was observed by the Jews on the **twenty-first day of April;** while other religious denominations celebrated the day—erroneously called Easter Sunday, on the twenty-third day of March.

3. **"Every man a lamb."** The passover sacrifice was a lamb or kid of the first year, a male without blemish. It was put up on the tenth day of the month; and on the fourteenth day of the same month it was killed, in the evening, "at the going down of the sun" (Deut. 16:6).

8. **"And they shall eat the flesh in that night."** The night was the fifteenth night of the (moon) month.

14. **"And this day."** Day refers to the light period of twelve hours that followed the night in which they ate the flesh of the paschal lamb. It was the fifteenth day of the first month—Nisan or Abib—of the sacred year. A memorial day. **"Ye shall keep it a feast by an ordinance forever"** (Ex. 12:14).

One year later, the tabernacle had been set up; and Aaron and his sons were consecrated to the priesthood; when God, from out the tabernacle spake unto Moses concerning the feasts which were definitely established by an ordinance.

CHAPTER II.

THE PASSOVER ESTABLISHED BY AN ORDINANCE—THE FEAST OF UNLEAVENED BREAD.

Leviticus 23rd Chapter.

1. And the Lord spake unto Moses, saying,

4. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5. In the 14th day of the first month at even is the Lord's passover.

6. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

7. In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8. In the seventh day is an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days.

---

1. **"The Lord spake unto Moses."** Before leaving Egypt the Lord had spoken unto Moses concerning the passover; and afterwards said unto him, "Write thou these words" (Ex. 34:27). A year has passed, and the Israelites are encamped at Mt. Sinai; where the tabernacle has been erected. Aaron and his sons have been consecrated to the priesthood, and God's covenant with Israel is promulgated from Sinai, fully established, by an ordinance.

"And Moses wrote this law, and delivered it unto the priests, the sons of Levi," etc. (Deut. 31:9).

Now, therefore hearken, O Israel: "Ye shall not add unto the word which I command you, neither shall ye diminish from it," etc. (Deut. 4:1-2).

"And thou shalt teach them diligently unto thy children" (Deut. 6:7).

Everything we teach concerning the Christian religion, should be found on the Divine record: Whatsoever "God spake in times past, unto Moses directly, or to the fathers by the prophets, or what he hath in these last days spoken unto us by his Son," an inspired record thereof, has been made by the sacred writers, of all that should be taught, without adding to, or diminishing therefrom. Too many who would teach the words of the gospel, give us the substance, between the lines, instead of the lines.

4. **"These are the feasts of the Lord, even holy convocations."** Concerning the feasts; only the feast of unleavened bread, which is called the Passover will be considered; as it alone is connected with the events of the last Passover week.

5. **"In the fourteenth day of the first month."** In the year of our Lord 30, Nisan the 14th fell upon Thursday, April the 7th. It was the Preparation day for the annual Sabbath, Friday, Nisan the 15th, the first day of the feast of unleavened bread. On this Preparation day, all leaven was removed from their houses, and the paschal lamb, or kid, was killed, as no servile work could be done on an Annual Sabbath.

"Ye shall keep my Sabbaths, and reverence my sanctuary" (Lev. 19:30). The Lord gave other Sabbaths, besides the weekly Sabbath for the Jews to keep.

"From evening unto evening shall ye celebrate your Sabbath" (Lev. 23:32).

6. **"And on the fifteenth day of the same month is the Feast of Unleavened Bread,"** "which is called the Passover" (Luke 22:1). The last Feast of Unleavened Bread, under the law, was in the year of our Lord thirty. It began Friday, April 8th, which was the fifteenth day of the first month, of the Jews' sacred year, and continued **seven** days, ending at sunset, Thursday, Nisan the 21st, April the 14th.

7. "The **first** day ye shall have a holy convocation;" and "in the **seventh** day is a holy convocation."

The **first** day of the feast, Friday, Nisan 15th, and the **seventh** day, Thursday, Nisan 21st, were both Sabbath days—annual Sabbaths, holy convocations, at which time the people assembled at the tabernacle, or temple, for religious purposes, to offer sacrifices to the Lord.

The holy convocation on the seventh day—the weekly Sabbath, was an assembly of families; each family in their own home (Lev. 23:3), and they were commanded to remain there until the Sabbath was past.

"Let no man go out of his place on the seventh day" (Ex. 16:29). No religious act was required of the people on the weekly Sabbath, other than **obedience** to that which was commanded: And it is said that, "Behold to obey is better than sacrifice" (I Samuel 15:22).

The weekly Sabbath had no preparation day, further than to provide on the sixth day, for the necessary wants of the family on the Sabbath (Ex. 16:22-23).

No offerings were made on the weekly Sabbath, except the morning and evening sacrifice by the priests, and the changing of the shew bread. But, Thursday, Nisan 14th, and Wednesday, Nisan the 20th, of the last Passover week, were both Preparation days—days **before** the annual Sabbaths.

CHAPTER III.

JESUS PREPARES TO EAT THE PASSOVER.

Matthew 26:17-18-19-20.

17. Now the first day of the unleavened bread, the disciples came to Jesus saying unto Him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house, with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come he sat down with the twelve.

Mark 14:12-13-14-15-16-17.

12. And the first day of unleavened bread when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?

15. And he will show you a large upper room furnished and prepared: there make ready for us.

16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17. And in the evening he cometh with the twelve.

Luke 22:7-8-9-10-11-12-13-14.

7. Then came the day of unleavened bread when the passover must be killed.

8. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9. And they said unto him, Where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in.

11. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?

12. And he will show you a large upper room furnished: there make ready.

13. And they went and found as he had said unto them: and they made ready the passover.

14. And when the hour was come, he sat down, and the twelve apostles with him.

WHEN DID JESUS EAT THE PASSOVER?

With the testimony of Matthew, Mark and Luke before us, it would be an insult to the intelligence of the ordinary Bible student, to ask, When did Jesus eat the passover? Yet there are many whose theories cast doubt upon the statements of the sacred writers, as to the time of this event.

Matthew 27:17, says, "Now the first day of unleavened bread, the disciples came to Jesus saying unto him, Where wilt thou that we **prepare** for thee to eat the passover?" Mark 14:12, "And the first day of unleavened bread, when they killed the passover," etc.

Luke 22:7, "Then came the day of unleavened bread when the passover **must** be killed."

On what day must the passover be killed? "Ye shall

keep it up until the fourteenth day of the same month; and the whole assembly of Israel shall kill it in the evening" (Ex. 12:6). "At even, at the going down of the sun" (Deut. 16:6).

The fourteenth day of the first month, Nisan, in the year of our Lord, thirty, fell on Thursday, April the seventh, which was the **first** preparation day, for the "Feast of unleavened bread, which is **called the passover"** (Luke 22:1).

On this day, Jesus instructed Peter and John to go into the city and prepare the passover (Luke 22:8).

"And they went and found as he had said unto them: and they made ready the passover" (Luke 22:13).

"And when the hour was come he sat down, and the twelve apostles with him" (Luke 22:14). Therefore we conclude that, according to the scriptures, Jesus, with the twelve apostles, ate the passover at the legal time—**Thursday night, April 7th,** which was, Jewish time, the 15th **night** of the month, Nisan. (The night precedes the day). And the testimony of the sacred writers, upon which this conclusion is founded, cannot be set aside. These declarations of Divine truth will stand forever. Many theories of "eminent experts—great authorities"(?) —on this question, are more or less, a jumble of contradictions, and out of all harmony with the scriptures. They must fall. Their speculations have been compiled from encyclopedias, and the dogmatics of biblical scholars of ancient and modern history; and their conclusions are not based on the simple facts of the gospel.

Great authority. There is no great authority, except that which comes from Him, to whom all authority is given, in heaven and on earth, "And ye are witnesses of these things" (Luke 24:48).

In a pamphlet entitled the Problems of Passion Week, is found an argument upon the great assumption; page 680, says: "That certain passages (Luke XXII, 8-11-13-15, Mark XIV, 12-14-16-17, Matthew XXVI, 17-19), refer to

events **before** the crucifixion." And this statement of the writer is true, and needs no explanation. It is also stated, "that John XVIII, 28, refers to events **after** the crucifixion, is too plain to need comment."

Let us carefully examine John 18:28: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

Jesus had been betrayed and arrested in the Garden of Gethsemane; where he was bound and led away to Annas, before whom he had his first trial. Annas sent him bound to Caiaphas; from Caiaphas they led Jesus to Pilate's judgment hall. If Jesus was led from Caiaphas to the judgment hall, **after** his crucifixion, the writer fails to comprehend such a declaration; and according to the scriptures, this was not true. But the issue is joined: and they who would make such an assumption, can continue the contest with the writers who bore witness to the truth. That on Thursday, Nisan the fourteenth, Jesus sent Peter and John into the city, where they prepared the passover; and when even was come he sat down with the twelve.

To those who claim that Jesus was crucified on Thursday, in order to fulfil the type of the dying lamb, the writer suggests that, it would be better to follow the literal facts of the scriptures, for a clear and intelligent understanding of the events of passion week, than to wander in the maze of types and shadows, which are not complete in their application to the event.

It is evident that the testimony of John is not in accord with the enlarged vision of some, who in their imagination "see men as trees walking." But, it is only by the power of Divine testimony, that error can be refuted, and truth established. "John 18:28, refers to events after the crucifixion." How could this be true? Shall we assume that we should change the sacred record of the time of

an event, because we are unable to harmonize the truths written by those who were witnesses of these things? Perish the thought.

Jesus was led to Pilate's judgment hall and it was early in the morning. This was his first trial before Pilate; he had not yet been sent to Herod; and the passover would not end until the next Thursday, Nisan the 21st, at sunset; therefore, they would not enter the judgment hall. They believed they would be defiled if they entered the house of a Gentile; and if defiled, they could not keep the feast of unleavened bread during the last days of the passover.

If we would remember what Luke says, and his word should abide in us, as it is written, we would be able to rightly divide the word of truth. "Now the feast of unleavened bread drew nigh, which is **called the passover"** (Luke 22:1). Why called the passover? "I will pass over you" (Ex. 12:13). "And this day (the 15th day of Nisan, passover day), shall be unto you for a memorial, and ye shall keep it (the passover), a feast to the Lord"—how? "By an ordinance forever" (Ex. 12:14).

"By an ordinance." Hence, when the Jews were keeping the last feast of unleavened bread, **for seven days** in Jerusalem; from the 14th day of the month, at even, until the one and twentieth day at even; they were keeping the passover, each, and every day, as the law required. The killing and eating of the lamb on the 15th night of the (moon) month, would not be keeping the passover in its entirety, and according to the ordinance. And when it was said, they would not enter the judgment hall lest they should be defiled; but that they might eat the passover, did not refer to the eating of the paschal lamb, for they had already partaken of this sacrifice, at the legal time; on Thursday night, Nisan 14th; the first night of the feast; and at the same time that Jesus ate it with his disciples. But, to keep the passover as the law required,

they must continue the feast until the 21st day of the month, at even; and if they become defiled they could not continue to partake of the feast, which is called the passover.

It should be noticed that, when Jesus sent Peter and John into the city, where they made ready the passover, the killing and dressing of the lamb, was not all the preparation that would be required to complete, or make ready the passover for the entire week.

For after the Passover lamb had been eaten, and just before Judas went out to betray his Master: "Some thought that Jesus had said unto him, Buy what things we have need of for the feast." Moreover, the arrest of Peter by Herod (Acts 12:3-4), shows that, "Then were the days of unleavened bread"—seven days, Passover week. Herod put him in prison intending **after** the Passover, to bring him forth to the people. After the Passover would be at the end of the seven days of unleavened bread.

The word Easter is not in the original text, and is now uniformly translated correctly,—Passover. Webster defines Easter, The festival of Christ's resurrection. While the scriptures teach that, it was the day of His trial before Caiaphas. There is no trace of the celebration of Easter as a Christian festival in the New Testament, or in the writings of the Apostolic fathers.

Whither are we drifting? "These things saith the Son of God, hold fast till I come." If we would do this, we must cease to pervert the word of God by making merchandise of a day of festivities to a Pagan goddess.

When teaching the scriptures the Lord warns us to "hearken unto the statutes which I teach you, ye shall not add unto the word, neither shall ye diminish from it" (Deut. 4:1, 2).

Matthew, Mark and Luke say, that Jesus sent His disciples into the city on the preparation day to make ready the passover. And that they went and found as Jesus

said, and made ready the passover; and when even was come, Jesus sat down and the twelve apostles with him. These writers tell the truth. But many in their efforts to explain the events of Passion week become badly confused with the traditions of men.

It is true, that the Master sent Peter and John into the city, on preparation day to make ready the passover; but that was not the preparation day, on which Pilate sentenced Jesus, and on which he was crucified. As we have already stated; there were two preparation days; the **first,** on Thursday, Nisan the fourteenth; and the **second** on Wednesday, Nisan the twentieth. On the first, Peter and John prepared the passover; and in the evening of the same day, after sunset, Jesus ate the passover with the twelve apostles.

"At the sixth hour,"—six o'clock in the morning—Roman court time—on Wednesday, Nisan the twentieth, the **second** preparation day, the day **before** the annual Sabbath, Nisan the twenty-first, Pilate "delivered Him to be crucified" (John 19:16). On this day at nine o'clock a. m., Jesus was crucified. Therefore, according to the scriptures, the eating of the passover, after sunset, and the crucifixion at nine o'clock in the morning, could not have taken place on the **same day.** To claim that Jesus was crucified on Thursday, Nisan 14th, is a baseless fabrication, and at variance with the Divine record.

Another assumption prevails, that Jesus changed the time of eating the passover, and ate it **one day before** the regular time. But, Jesus said unto his disciples, "Ye know that **after two days** is the passover" (Matt. 26:1-2).

According to the blind leaders of the blind, Jesus should have said, Ye know that after **one** day, I will eat the passover. Such an assumption is absurd, and could find place only in the imagination of a confused mind. If there had been a change, the gospel writers would have so record-

ed it, and not otherwise. Let us stand by the record, and not diminish therefrom.

The change of time for the observance of the feast of unleavened bread, which is called the passover, was temporary, and for special reasons; and was not made by Moses and Hezekiah, arbitrarily, but by the authority and with the approval of God. (See Num. 9:9-10, and 2nd Chron., 3rd Chapter).

He that does not build on a "thus saith the Lord," builds on the sand; and his material, when tested, will be as wood, hay and stubble. When we are teaching the word of God, we must not assume to teach anything not written on the record. Learn a lesson from Jesus, in his great controversy with the devil. He wielded the sword of the spirit, the word of God, and called the attention of his satanic majesty to this fact: "It is written."

Three times he replied to his adversary, and each time quoting the scriptures. His answers are found in Deuteronomy, the sixth and eighth chapters. Satan, to justify his second request, said, "for it is written," and quotes from the 91st Psalm; but, like a deceiver that he is, garbled the scriptures, omitting that part not suited to his purpose. Now what should be said about great authorities, men of eminent ability, who make great assumptions concerning the events of Passion week, and not a word of "It is written." It is argument without proof.

The theories of men, are not a feather's weight in the balances of truth; and it would be an impious hand, that would pen a line, in effort to substitute an opinion for the word of God. But, pervert it as we may, we cannot dim its lustre, nor extinguish its light. The opinions of men leave us in doubt, but truth carries conviction.

It is to be regretted that with the testimony of the scriptures, stating the exact time that Jesus ate the passover, there are many teachers of recognized ability, who fail to consider these definite statements, of incontrovertible

facts, as the only evidence from which a correct conclusion can be reached. Where do we find any evidence that would impeach the inspired witnesses? "If we would seek knowledge beyond the truths revealed to us, we grope in the dark; and both language and thought fail us. We have reached the limit of finite knowledge."

CHAPTER IV.

THE LORD'S SUPPER INSTITUTED.

And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. (Matt. 26:26).

And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. (Matt. 26:27).

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. (Luke 22:19).

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luke 22:20).

"But, behold, the hand of him that betrayeth me is with me on the table. (Luke 22:21).

Lord, who is it? (John 13:25).

Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. (John 13:26).

He then having received the sop, went immediately out; and it was night. (John 13:30).

And when they had sung an hymn they went out unto the Mount of Olives (Mark 14:26).

For I have received of the Lord that which I also delivered unto you, That the Lord Jesus, the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. (I Cor. 11:23-24).

And upon the first (day) of the week, when the

disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (Acts 20:7).

When and where did Jesus institute the Lord's supper? During Friday, Nisan the fifteenth, and Saturday, Nisan the sixteenth, the annual and weekly Sabbaths; Jesus with the twelve apostles remained in that upper room in the city of Jerusalem, where they observed the first day of the feast of unleavened bread on Friday, and kept the weekly Sabbath on Saturday, according to the commandment, "Let no man go out of his place on the Sabbath day" (Ex. 16:23).

As Jesus kept the law, and the Jews were especially careful to observe the law of their Sabbaths,—we affirm that the scriptures teach, that Jesus was neither arrested, tried, sentenced or crucified on a feast day or Sabbath day. Friday, Nisan 15th, was the first feast day. Thursday, Nisan 21st, was the last feast day.

And when the weekly Sabbath was past the Lord's supper was instituted at the time stated in the scriptures; **upon Saturday night, the first night of the week.** The Sabbath which **began** at sunset Friday evening, **ended** at sunset Saturday evening; at which time the **first** night of the week began.

In reckoning Jewish time, remember that the night precedes the day, and it is no part of the day. "When God created light, and divided it from the darkness; He called the light day and the darkness he called night" (Gen. 1:5). "And God said, Let there be lights in the firmament of the heaven, to divide between the day and between the night" (Gen. 1:14). They are separate and distinct periods of time. The night was divided into watches, and the day into hours. Jesus said, "Are there not twelve hours in a day?" (John 11:9).

"And upon the first (day) of the week, when the disciples came together to break bread, Paul preached unto them, and he continued his speech until midnight" (Acts 20:7).

The word **day** is supplied; is not in the original text; and should read upon the **first of the week,** which began at sunset Saturday evening. Paul "continued his speech until midnight." Hence we learn that it was **night, not day.** It was the **first** night, **preceding** the first day of the week; or as one authority explains it; "the night is the first half of each day." While we are not ready to admit that darkness is light, the explanation supports our contention; that it was on the first night of the week,—Saturday night,—that Paul met with the disciples at Troas; and not on Sunday night, as some think, which would be the **second** night of the week. Furthermore, the early disciples always met at that time; and many then living had personal knowledge of the exact time of the betrayal; and when they met upon the first night of the week, at Troas, to break bread, they knew they were observing this supper at the usual time.

One of the leading religious journals of this country, in answering a query on this subject, said, "The apostles fixed this matter by observing it on the first **day** of the week." Paul says (I Cor. 11:23), that this memorial supper was instituted in the **night.** Luke and Paul are true witnesses. Let us stand by their testimony. The writer is not a stickler for an exact time for the observance of this ordinance, because the time is not mandatory; yet he believes in its weekly celebration. "For **as often** as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come" (I Cor. 11:26), which is still the purpose of this memorial institution.

CHAPTER V.

THE BETRAYAL AND ARREST OF JESUS.

John 13:2, 18, 19, 21, 23, 25, 26, 27, 30.

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.

18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

21. Verily, verily, I say unto you, that one of you shall betray me.

23. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

30. He then, having received the sop, went **immediately out: and it was night.**

And when they had sung a hymn, they went out into the mount of Olives (Matt. 26:30). To a place which was named Gethsemane (Mark 14:32). A garden (John 18:1).

And Judas also, which betrayed Him knew the place: for Jesus ofttimes resorted thither with his disciples (John 18:2).

Judas then, having received a band of men and

officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons (John 18:3).

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? (John 18:4).

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them (John 18:5).

Then the band and the captain and officers of the Jews took Jesus, and bound him (John 18:12).

If the evidence submitted in Chapter Four is sufficient to establish the fact that the Lord's Supper was instituted on Saturday night, no further testimony is required, than Paul's corroborative statement showing that Jesus was betrayed the **same night** in which he took bread (I Cor. 11:23).

Why Was Jesus Arrested?

Jesus had frequent religious controversies with the Jewish hierarchy, and had put them to silence. He had denounced them in the most vigorous language, as being fools, blind guides, murderers, etc. (Matt. 23rd Chapter).

"Then in the audience of all the people, he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues," etc. (Luke 20:45-46).

"All the people" were the multitudes, "the common people, who heard him gladly;" they were his friends (Mark 12:37). And before all the people, Jesus taught his doctrine, and exposed the hypocrisy of the Pharisees, scribes and rulers with epithets uncomplimentary to their official station and religious character. He referred to the long robes in which they desired to walk, and their love to be called Rabbi, Rabbi. Jesus was telling the truth, and because of the truth they sought to kill him. Does this offend you? (John 6:61).

There are many this day who murmur at the truth: some who love to wear the long robes; and still others of modern times who love to be called Rev., Doctor, etc.; and would feel that an important distinctive appellation had been omitted, if one should fail to thus address them. Is not the name Paul, Peter, or John sufficient? However, the Jewish dignitaries were angered at Jesus for his public exposure of their true character.

But it was not until after the raising of Lazarus from the dead, that they took counsel together for to put him to death.

Many believed on him when they had seen the things Jesus did. "But some of them went their ways to the Pharisees, and told them the things which Jesus had done" (John 11:46).

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles" (John 11:47).

"If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation" (John 11:48).

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

"Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:49, 50).

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.

"And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (John 11:51-52).

And this prophecy of Caiaphas, approved by the council, sounded the death knell of Jesus; and the reasons set forth seemed to them to be ample for his arrest and condemnation.

"Then, from that day forth they took counsel together for to put him to death" (John 11:53).

Had they sufficient reasons for their hatred against Jesus? No, said the psalmist, "They that hate me without a cause, are more than the hairs of mine head; they that would destroy me, being mine enemies wrongfully, are mighty" (Psa. 69:4).

Jesus had given the Pharisees, chief priests and scribes stinging rebukes for their hypocrisy, but he was right. When Jesus sent out the twelve to preach, he instructed them to not fear them that could kill the body: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt., Chap. 10). And Paul instructed Timothy, "Them that sin rebuke before all that others may fear. Reprove, rebuke, exhort, with all long suffering and doctrine." This was according to the law as well as the gospel. So Jesus could truly say: "They hated me without a cause" (John 15:25).

The chief priests and Pharisees in a council stated the true cause for the arrest of Jesus. "If we—Pharisees and chief priests—let him thus alone, **all men will believe on him."** Jesus would have so many followers that he would rebel against the Roman government, they would have no ecclesiastical authority and their place and nation would be taken away by the Romans. This came to pass about forty years later, because of the rejection of Christ.

CHAPTER VI.

WHO WERE THE PARTICULAR ENEMIES OF JESUS?

It appears that the Pharisees were the ring-leaders, and instigators; and were first to incite trouble between Jesus and his other enemies; the chief priests, the scribes, and the rulers of the people.

It was the Pharisees who committed the unpardonable sin, when they accused him of casting out demons through the prince of demons. They accused him of the violation of the Sabbath law, because he healed on the Sabbath day. And when Jesus healed the man with the withered hand, "Then the Pharisees went out, and held a council against him, how they might destroy him" (Matt. 12:13-14).

They had asked him if it was "lawful to heal on the Sabbath day, that they might accuse him" (Matt. 12:10).

The scribes and the Pharisees wanted to know of Jesus, why his disciples transgressed "the traditions of the elders; for they wash not their hands when they eat bread" (Matt. 15:2 and Mark 7:5).

But when the Pharisees heard that he had put the Sadducees to silence, they were gathered together (Matt. 22:34).

And they send unto him certain of the Pharisees and Herodians to catch him in his words (Mark 12:13).

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him (Mark 3:6).

And the same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee (Luke 13:31).

And it came to pass on one of those days, as

he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders (Luke 20:1).

The Pharisees were sticklers for the law and their traditions. And when Jesus healed the man with the withered hand, on the Sabbath day, in the synagogue, "The scribes and Pharisees watched him, that they might find accusation against him" (Luke 6:7).

"But he knew their thoughts, and said to the man which had the withered hand, Rise up. Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life or to destroy it?" (Luke 6:9).

"And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored as whole as the other.

"And they were filled with madness; and communed one with another what they might do to Jesus" (Luke 6:10-11).

Jesus had not violated the law in doing good on the Sabbath day; but this was their excuse for an attempt to bring violent action against him.

"But Jesus answered them, My Father worketh hitherto and I work" (John 5:17).

They did not understand the great mission for which Jesus came into the world; and they were jealous of his popularity, and his wonderful power to do good.

Why Do Your Disciples Transgress the Traditions of the Elders?

About this time the scribes and Pharisees, seemed to have much groundless controversy with Jesus, about the violation of the law; and now they raise the question, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." The traditions of the elders were no part of the written law of Moses, but were the oral delivery of pre-

cepts and customs, handed down from generation to generation.

Jesus does not at once answer their question, but asks another, "Why do ye also transgress the commandment of God by your tradition?" Many of their traditions were in direct opposition to the law of God. A striking example is given by our Saviour in reply to this question; in which he shows how vain are the efforts of those who would teach for doctrine the commandments of men: for, "these are what defile a man: but to eat with unwashen hands defileth not a man" (Matt. 15:20).

There were, however, a variety of traditions, or doctrines, which persons divinely inspired taught by word of mouth (II Thess. 2:15 and 3:6). The only way by which we can know satisfactorily, that any tradition is of divine authority, is by its having a place in those writings which are generally acknowledged to be the genuine productions of inspired men. All traditions which have not such authority are without value, and tend greatly to distract and mislead the minds of men.

Paul teaches us this lesson when he says, "Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men, and not after Christ" (Col. 2:8).

In the discussion of the events of the last passover week, let us give heed to Jesus and Paul, that no man may deceive us with traditions—the things not written on the sacred page. For, with the sword of the spirit, the word of God, every barrier which stands in opposition to the truth, will be broken down and the theories and speculations of men must give way to the plain and simple facts of the gospel.

Jesus Puts the Sadducees to Silence.

Matt. 22:34.

The Sadducees, who did not believe in a future life, came to Jesus and questioned him as touching the resurrection of the dead, at which time he gave them a lesson that put

them to silence. "And when the Pharisees heard it, they were gathered together."

Whenever Jesus succeeded in breaking the ranks of his enemies, the Pharisees were ever ready to hold a council of war, and prepare to renew the conflict. Their tongues were an unruly evil, full of deadly poison against him who went about doing good. However, it soon came their time to be silenced. Jesus asked them a question concerning himself: "What think ye of Christ? Whose son is he? They say unto him, The Son of David. If David then calleth him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth, ask him any more questions," but they continued to plot against his life.

"And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him" (Mark 3:6).

The Herodians were a Jewish political party, favorable to the Roman emperor, and Herod, his deputy. After consulting together, it was decided to send a delegation of this political clique to Jesus that they might entangle him in his talk. And after a few introductory words of flattery, they asked him: "Is it lawful to give tribute to Caesar, or not?" But he knew their hypocrisy, and said unto them: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." And they marvelled at him; they had failed to entrap him in his words.

And the same day the Pharisees said unto him; "Get thee out, and depart hence; for Herod will kill thee" (Luke 13:31).

No doubt but these Pharisees and Herodians were angered at their failure to have Jesus say something in opposition to Herod or the Roman emperor, that they might accuse him unto them.

"Herod will kill thee." "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and do cures

today, and tomorrow, and the third day I shall be perfected" (Luke 13:32).

Jesus understood their threat; that it was a scheme to get him away from Jerusalem; and his reply shows that he fully understood the cunning device of Herod. Tell Herod that I will continue in my good work today, and tomorrow, and "the third day I will be perfected." This refers to his death on the cross, and his resurrection. "The Captain of their salvation was made perfect through sufferings" (Heb. 2:10).

A. P. Stout, who would exonerate the Pharisees from the death of Jesus, says, in his book on the trials and crucifixion of Christ, page 20, that, "there is no evidence that the Pharisees persecuted Jesus after that time"; that is, after Jesus delivered the condemnation sermon against the scribes and Pharisees, as recorded in Matt. 23rd chapter.

According to the scriptures, the claim of exoneration made by Mr. Stout would seem untenable, and will not meet with the support of the careful reader.

The Pharisees were among the first and the last to accuse Jesus, and to speak slanderous words against his character. They were the only ones who took counsel against him, with every sect and party, ecclesiastical, political or otherwise, to put him to death. And they never ceased their persecution until Jesus was betrayed and arrested. And it was from the chief priests and Pharisees, that Judas received a band of men and officers to make the arrest (John 18:3). And after he was dead and buried, they remembered, "that that deceiver said: After three days I will rise again; therefore, they went to Pilate who gave them a guard for the tomb. They went and made the sepulchre sure, sealing the stone, and setting the watch" (Matt. 27:66).

How vain are the efforts of men who fight against God.

CHAPTER VII.

WAS JESUS ARRESTED ON A FEAST DAY?

Matt. 26:1-5, 14-16.

1. And it came to pass when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is the Passover, and the Son of man is betrayed to be crucified.

3. Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

4. And consulted that they might take Jesus by subtility and kill him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

See Mark 14:1, 2, 10, 11.

Now the feast of unleavened bread drew nigh, which is called the Passover (Luke 22:1).

And the chief priests and scribes sought how they might kill him; for they feared the people (Luke 22:2).

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve (Luke 22:3).

And he went his way, and communed with the chief priests and captains, how he might betray him unto them (Luke 22:4).

And they were glad and covenanted to give him money (Luke 22:5).

And he promised, and sought opportunity to betray him unto them in the absence of the multitude (Luke 22:6).

Then came the day of unleavened bread when the Passover must be killed (Luke 22:7).

"Ye know that after two days is the Passover."

Jesus is looking forward to the exact time when he would sit down with the twelve apostles and eat the Passover. And he reminds his disciples, that "Ye know that after two days—Wednesday and Thursday, Nisan the 13th and 14,—is the Passover." Thursday ended at sunset, at which time the 15th night of the month began, and without controversy, this was the legal time; and according to Matthew, Mark and Luke, Jesus ate the Passover at this time; and there is not a scintilla of evidence to show that he ate it at any other time, as some assume. And in the absence of direct testimony to the contrary, the requirements of the law must be accepted as final.

"Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing" (Ezek. 13:3).

"Then assembled together the chief priests and the scribes" (Matt.). "Now the feast of unleavened bread drew nigh" (Luke).

This assembly of the chief priests, and the scribes, and the elders of the people, was for the purpose of laying some plan by which they might take Jesus by craft, and put him to death, for they feared the people.

It seems that this council was unable to fix upon any definite plan for the arrest of Jesus in the absence of the multitude, until Judas went his way and communed with them, how he might betray him unto them. And they were glad, and covenanted with him for thirty pieces of silver.

"And he promised, and sought opportunity to betray him unto them, in the absence of the multitude" (Luke 22:6).

The arrangement with Judas, for the betrayal, was made before the Passover, and Jesus knew it, and said, the Son of man is betrayed to be crucified. And there was a definite understanding, that no attempt was to be made to arrest him on the feast day,—Friday. Matthew and Mark both say, "Not on the feast day lest there be an uproar of the people." And this testimony was written twenty years or more after the last Passover, and if it was not true, it would have appeared otherwise on the record.

So Friday, Nisan the 15th, the annual Sabbath, the first day of the feast of unleavened bread, is past, and Jesus is not yet arrested: however, the world still clings to the old tradition, that on this day he was crucified. And, as there is no evidence in support of this theory, "Good Friday" must go, as it has no such place among the events of the last Passover week.

Neither can it be assumed that Jesus and his apostles left that upper room before the weekly Sabbath ended. For the law required that they remain there. And according to the scriptures they did not leave until Saturday night; the first night of the week: after the institution of the Lord's Supper.

"They feared the people." Why? Because the great multitude of the people were the friends of Jesus. And "among the chief rulers also, many believed on him" (John 12:42).

During Passover week there were many Jews in Jerusalem, out of every nation under heaven: Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia. These were from the East; and it was possible, that among them were some of the wise men, Jews, who visited Jesus at Nazareth, when he was a **"young child"**; to which place his parents had taken him from the temple in Jerusalem when he was forty days old (Luke 2:39).

Josephus says "that in A. D. 65 there were three million

Jews in attendance at the feast of unleavened bread." And to have attempted the arrest of Jesus on Thursday night would have caused a tumult; for, on that night, the entire Jewish multitude were celebrating the Passover, cooking and eating the sacrificial lamb, and would not retire until the next morning. "And thou shalt roast and eat it in the place which the Lord thy God shall choose; and thou shalt turn in the morning and go to thy tents" (Deut. 16:7).

The gospel writers give us an unbroken chain of testimony, from two days before the Passover, to the hour when Jesus sat down with his disciples on Thursday night, Nisan the 15th, and did eat the Passover. And they also declare that he was not arrested at this time, which is sufficient evidence to justify such conclusion.

Notwithstanding this plain statement of scripture, we find the Rev. John Monro Gibson, M. A., D. D., in his book entitled "The Gospel of Matthew," page 396, regarding the night of the betrayal—which he claims was Thursday night —saying: "The city is asleep, as Jesus leads the way along the silent streets, down the slope of Moriah, and across the Kedron, to the familiar place of resort on the mount of Olives." This would apply to Saturday night, at which time Judas betrayed his master in the absence of the multitude.

However, there are other lawful reasons that they did not, nor would not, arrest Jesus on Thursday night. For, at sunset Thursday, the first annual Sabbath of Passover week began, and ended at sunset, Friday evening, at which time, the weekly Sabbath, Saturday, began, and would not end till sunset Saturday evening; hence, there was a double Sabbath of forty-eight hours. And during this time, Jesus with the twelve apostles remained in that upper room, where they observed the law of the Sabbath, not going out until the weekly Sabbath was past.

It is well known, that the Jews would not, under any circumstances, violate the law. Josephus says that the

Jews believed the laws of Moses, "to be the gift of God, insomuch that the Hebrews did not transgress any of those laws, either as tempted in times of peace, by luxury, or in times of war, by distress of affairs."

It was in this upper room that Jesus washed his disciples' feet, and on Saturday night instituted the Lord's Supper. Here, also, he spoke all that is contained in the 13th, 14th, 15th and 16th chapters of John, in which he teaches his disciples, and speaks words of comfort to them. And in this place he utters that remarkable prayer, recorded in the 17th chapter of John.

"When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, and his disciples" (John 18:1).

And, to the foregoing definite facts of the gospel, all alike stand committed.

Theorize as we may, God's word still stands unchanged, and unchangeable.

CHAPTER VIII.

DID JUDAS LEAVE THE UPPER ROOM BEFORE JESUS AND HIS DISCIPLES LEFT FOR THE GARDEN OF GETHSEMANE?

I speak not of you all; I know whom I have chosen; but that the scripture might be fulfilled. He that eateth bread with me, has lifted up his heel against me (John 13:18).

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he (13:19).

Then the disciples looked one on another, doubting of whom he spake (13:22).

He then, lying on Jesus' breast, saith unto him, Lord, who is it? (13:25).

Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon (13:26).

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest do quickly (13:27).

Now no man at the table knew for what intent he spake this unto him (13:28).

For some thought, because Judas had the bag, that Jesus had said unto him, Buy what things we have need of for the feast; or that he should give something to the poor (13:29).

He then having received the sop, went immediately out: and it was night (13:30).

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him (13:31).

"Ye are clean, but not all. For he knew who should

betray him; therefore said he, Ye are not all clean" (John 13:10-11).

"I speak not of you all" (13:18). Judas was yet present, when Jesus said, "Ye are all clean;" hence, the exception, "but not all:" all, but the traitor, Judas.

It should be noticed that while Judas was present, and the Master had something to say that did not apply to him, he stated an exception.

"I know whom I have chosen" (13:18). "Have I not chosen you twelve, and one of you is a devil?" (John 6:70). Jesus knew who would betray him, and repeatedly made it known to the twelve, that one of them should betray him.

"He that eateth bread with me, hath lifted "up his heel against me." Judas was eating bread with the Master, **after** he had arranged to betray him.

"Now I tell you before it come to pass" (John 13:19). This was spoken for the benefit of the eleven apostles, only, for the purpose of convincing them that he could foretell who would betray him; and that they might believe he was the Christ, the Son of God.

The eleven disciples did not understand the accusation, "He that eateth bread with me, hath lifted up his heel against me," and it seems that they had no suspicion that Judas was the one accused; therefore, Peter beckoned to the disciple leaning on Jesus' bosom, that he should ask him, who it should be, of whom he spake. He saith unto him, Lord, who is it?

"Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:26).

B. W. Johnson, commenting on this question, Matt. 26.23, says, "From John 13:23-26, we learn that these words were spoken to the disciple that leaned on the Saviour's bosom, and were unheard by Judas and the rest."

Both by words and action, Jesus answered their ques-

tion, "Who is it Lord?" And we believe from the plain narration of this event, and the anxiety of the eleven apostles, to know who it was, that they all heard the answer, and saw Jesus give the sop to Judas. In the 21st verse of the thirteenth chapter, "Jesus testified, and said, Verily, verily I say unto you, That one of you shall betray me." This direct accusation brought forth the question, "Who is it Lord?" and the Savior replied, both by word and deed in unequivocable terms; therefore, we do not agree with this able commentator, that the answer to this question was "unheard by Judas and the rest."

We should understand that from the 23rd to the 26th verse, both inclusive, the conversation was between Jesus and the twelve; and the following, between Jesus and his betrayer, was not sufficiently heard to be understood by **any** of the eleven then present. John explains,

"And after the sop, Satan entered into him. Then said Jesus unto him (Judas), That thou doest, do quickly.

"Now no man at the table knew for what intent he spake this unto him (Judas).

"For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of for the feast; or, that he should give something to the poor" (13:29). According to the scripture, John explains all the conversation that was not understood while at the table, and no additional words are required.

"He then having received the sop, went immediately out; and it was night" (13:30).

This scripture states a plain simple fact; that Judas left the upper room **before** Jesus left with the eleven disciples for Gethsemane. Some say that, "He (Judas) followed to the very gates of Gethsemane, and never left to bring the soldiers till Peter and James and John could no longer keep watch of him."

It is not stated in the gospels that after Judas went out from that upper room, he again saw the Master, until he

came to the garden with a band of men and officers to arrest him. But the scriptures state, that Judas knew the place; for Jesus ofttimes resorted thither with his disciples; hence, it was not necessary to follow, that he might know where to find him.

We cannot believe without evidence; therefore, we conclude that what has been said, by some, concerning Judas, that "he never left to bring the soldiers till Peter and James and John were soundly sleeping," is idle conjecture. For, when Judas was gone out, Jesus spake words of comfort to the eleven apostles that he would not have said to his betrayer. "Let not your hearts be troubled; ye believe in God, believe also in me" (John 14:1).

"I go to prepare a place for you,"—eleven. Judas had already made preparation, "that he might go to his own place" (Acts 1:25). "I will come again, and receive you unto myself; that where I am ye may be also" (John 14:3). These precious promises to his disciples, were not made when Judas was present. John says, he "went immediately out; and it was night." Therefore, we believe that Judas left that upper room before Jesus and his disciples left for Gethsemane. "And when they had sung a hymn, they went out into the mount of Olives."

CHAPTER IX.

WHEN WAS JESUS ARRESTED?

He having received the sop, went immediately out, and it was night (John 13:30).

Judas then, having received a band of men and officers, from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons (John 18:3).

It was on Saturday night, the **first night** of the week, the seventeenth night of the (moon) month; and while they were at the supper table, that Jesus answered the question, as to who should betray him. And he further indicated the traitor, by handing a sop to him, after he had dipped it. And as soon as he received the sop, he went immediately out, and it was night.

They were eating the usual evening meal with unleavened bread and the bitter herbs, which were always on the table during the Passover week. The first feast of unleavened bread which is called the Passover, had been eaten on the previous Thursday night.

They had said, "Not on the feast day." The revised version is better: "Not during the feast"; which began Thursday evening at sunset, and continued seven days, ending the following Thursday at sunset, Nisan the twenty-first. To not arrest Jesus during the feast, was the decision of an assembly of the chief priests, the scribes, and the elders of the people. But while his enemies were gathered together, Judas went his way and communed with them how he might betray him unto them in the absence of the multitude (Luke).

The first great day of the feast, Friday, an annual Sabbath, and Saturday, the weekly Sabbath, being past, there was no legal restraint as to the time when the enemies of

Jesus could proceed to gratify their desire to put him to death.

The time was opportune. The incidents of the upper room were closed. Jesus and his disciples had sung together their last hymn, and with them he had retired to the garden of Gethsemane; where he withdrew from them about a stone's cast and in great agony prayed to his Father, knowing "that the things concerning him have an end" (Luke 22:37).

And his disciples whom he asked to watch and pray, that they enter not into temptation, could not keep awake, "for their eyes were heavy." "And when he rose up from prayer, and was come to his disciples, he found them sleeping, for sorrow" (Luke 22:45). "The spirit indeed is willing, but the flesh is weak," said Jesus to Peter (Matt. 26:40-41).

Furthermore, on this Saturday night when Judas went out, the multitude, the friends of Jesus, were sleeping as soundly as the eleven disciples out in the garden. Besides, there was another condition favorable to his arrest at this time; it was dark. John 18:3 says, "Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with **lanterns and torches** and weapons."

As to the time of the arrest, the old tradition is, that the betrayal was on Thursday night; and that "it was a night lighted by the full moon." If so, why carry artificial light? If he had been arrested, as some assume, on Thursday night, there would have been early moonlight; for the moon is always full on the fourteenth night of the (moon) lunar month: but it was Saturday night; the seventeenth night of the moon. Therefore, the moon would not rise till after ten o'clock; and would not show her light, in the Garden of Gethsemane, over Mt. Olivet, until near midnight. Thus, the heavenly planet bears witness; that it was as late as **Saturday night when Jesus was arrested,** and bound, and led away, to be tried, condemned, and crucified by his enemies.

The Arrest in Gethsemane.

And they laid their hands on him and took him (Mark 14:46).

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? (Luke 22:49).

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus (John 18:10).

And he touched his ear, and healed him (Luke 22:51).

Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father has given me, shall I not drink it? (John 18:11).

Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? (Matt. 26:53).

But how then shall the scriptures be fulfilled, that thus it must be? (Matt. 26:54).

But this was all done, that the scriptures of the prophets might be fulfilled (Matt. 26:56).

THE CUP.

What was the cup our Lord prayed might pass, just before his crucifixion? To this question, the reply of a commentator of recognized ability is submitted:

"Bible students are not agreed as to what cup Jesus referred to. The most natural conclusion would be that it was the cross in prospect.

"A supposition more in keeping with his heroic mold would be that it was the loneliness of soul and the pressure of the world's woe as he began to tread the winepress alone.

"A view we like is that he felt himself about to die in

the garden and desired to escape such an end so as to complete his work on the cross."

We note that, to the question, "What was the cup?" three different answers are given. First, "The most natural conclusion"; second, "A supposition"; third, "A view we like."

If one's knowledge of the scripture is as indefinite and diverse as the answers given to this question, it should disqualify us as teachers of the Word of God. But, in support of the theories of this commentator, no scripture has been quoted. If great authorities should agree on the simple facts of the scriptures, verily the stretch of their imaginations would become a worthless commodity.

Jesus Foretells His Death.

Matt. 20:18, 19.

"Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

"And shall deliver him to the gentiles to mock, and to scourge, and to crucify."

The sorrow and agony of our Savior in the garden was caused by the complete knowledge of the cup which his Father had given him to drink, and was yet before him; soon to be accomplished. The prayer of our Master did not change the determinate counsel and foreknowledge of God. And he was offered a willing sacrifice for the sins of the world.

If success could have crowned the effort of Peter in the defense of his Master, it would have prevented him from drinking the cup which was still before him. For Jesus said unto Peter, "Put up thy sword into the sheath: the cup which my Father has given me, shall I not drink it?" (John 18:11).

Jesus said: "The Son of Man goeth as it is written of him" (Isa. 53rd chapter) "but woe unto that man by whom the Son of Man is betrayed" (Matt. 26:24).

The betrayal was the first act in the tragedy of suffering inflicted upon Jesus by his enemies. From the time Peter said unto him: "Thou art the Christ," he began to teach his disciples how he must go up to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed.

"But all this was done that the scriptures of the prophets might be fulfilled" (Matt. 26:56).

"And he said unto them, O foolish men, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

The writer believes that whatever Jesus and the prophets foretold is unchangeable and true. And that according to the scriptures, the cup was not a supposition, or an uncertain view, but a reality, which included the arrest, the trials, the mocking, the scourging and his cruel death upon the cross. And this seems to be the most natural conclusion of the unlearned as well as the learned.

The arrest of Jesus was made with slight opposition. Before leaving the upper room in the city, the Master said unto Simon, "Simon, behold, Satan hath desired to have you, that he might sift you as wheat" (Luke 22:31). "Lord, I am ready to go with thee, both into prison, and to death." Peter was making fearless statements, but he did not know the weakness of the flesh, and Jesus warning him, said, "That this night, before the cock crow, thou shalt deny me thrice" (Matt. 26:34).

"Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples" (Matt. 26:35). Then said he unto them, "He that hath no sword, let him sell his garment and buy one. For I say unto you, that this which is written must be fulfilled in me: And he was reckoned with transgressors."

Jesus, though innocent of any wrong, knew that his enemies reckoned him as a transgressor, and knowing the things that were coming upon him, he advised his disciples to arm themselves with swords. His enemies were coming to take him by force, and the defense that would be made with the sword would give him an opportunity to show his divine power, which would strengthen the faith of his disciples, and those who would in after time believe on him.

"And when they had laid hold of him." They said unto him, Lord, shall we smite with the sword? and without waiting for a reply, "Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus" (John 18:10).

"And Jesus answered and said: Suffer ye thus far; And he touched his ear and healed it" (Luke 22:51). And the purpose of the defense, which he did not need, is shown.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book (John's Gospel). But these are written that ye may believe, that Jesus is the Christ, the Son of God" (John 20:31).

CHAPTER X.

TRIALS OF CHRIST—JESUS BEFORE ANNAS.

Then the band, and the captain, and officers of the Jews, took Jesus, and bound him (John 18:12).

And led him away to Annas first: for he was father-in-law to Caiaphas, which was high priest that same year (John 18:13).

The high priest then asked Jesus of his disciples, and of his doctrine (John 18:19).

Why asketh thou me? Ask them which heard me, what I said unto them: behold they know what I said (John 18:21).

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? (John 18:22).

Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? (John 18:23).

Then Jesus was bound and led away to Annas first. John only gives an account of the trial, or the attempt to examine Jesus before Annas. He was taken there first because the Jews regarded him as the high priest; for there was, according to the law, only one high priest, and he held the office during his lifetime; but Annas had been deposed by the Roman power, and his son-in-law, Caiaphas, appointed in his stead; hence, they had two high priests, and were so recognized (Luke 3:2).

Jesus had seven trials, in four different places, and before three different tribunals. These trials occupied the time from his first trial before Annas on Sunday until Wednesday morning, April thirteenth, Nisan the 20th. It was the preparation for the Passover, and about the sixth

hour when Pilate delivered Jesus to be crucified. Typical of the paschal lamb, Jesus was restrained from his liberty four days, before he was crucified.

Professor Greenleaf, a distinguished jurist, says, on the illegal conviction of Christ, "He was tried on a feast day." It would hardly require distinguished attainments in legal lore to clearly observe the falsity of such a statement. For the scriptures are definite on this point: that he was tried, condemned and crucified on a preparation day. See Matt. 27:62, Mark 15:42, Luke 23:54, John 19:31-42. So what the wise jurist says, and the evangelists record on the sacred page, remind one of two certain witnesses whose testimony did not agree. The eminent jurist refers to Friday, Nisan the fifteenth, the first feast day of Passover week. And according to the scriptures, Jesus was not yet arrested. His arrest, his seven different trials, and crucifixion, all were on work days. Hence, the feast Sabbath law was not violated.

The trial before Annas was one of the shortest duration, and it seems that no witnesses were called, yet it occupied several hours time.

Instead of calling witnesses, Annas asked Jesus of his disciples and his doctrine. "Why asketh thou me?" said Jesus; who stood before the high priest, an innocent man. And the mob who made the arrest, had brought no charges against him. The high priest did not inquire, What hath this man done? And from this, the first trial, to his last one, before Pilate, that no fault could be found in him, was the stumbling block to his conviction.

With a prisoner before this ecclesiastical court, with neither charges or evidence, seemed to place the high priest in a dilemma. And in the absence of testimony, he undertakes to make a witness of the prisoner. But Jesus refused to testify, and referred the high priest to those who could give him truthful evidence concerning himself. However, this was not the character of wit-

nesses for which they were looking at this time. And his suggestion so incensed some of his enemies, that one of the officers which stood by, struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" This request of Jesus, challenging the officer who smote him to testify to the evil he had spoken, if any, barred the witness on that point. For no man could bear true testimony that Jesus had done any wrong; and to the good he had done, they would be unwilling witnesses. And thus he had put his enemies to silence. This was the first abuse of Jesus.

CHAPTER XI.

PETER DENIES HIS MASTER.

And they seized him, and led him away, and brought him into the high priest's house (Luke 22:54).

And Simon Peter followed Jesus, and so did another disciple. Now, that disciple was known unto the high priest, and entered in with Jesus, into the court of the high priest (John 18:15).

Now Peter was standing at the door without. So the other disciple which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter (John 18:16).

And the servants and officers stood there, having made a fire of coals in the midst of the court (Luke). For it was cold; and they warmed themselves; and Peter stood with them, and warmed himself (John 18:18).

First Denial (John 18:17).

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

Now Peter sat without the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest (Matt. 26:69, 70).

And as Peter was beneath in the court, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

But he denied, saying, I know not, neither understand I what thou sayest. And he went out

into the porch; and the cock crew (Mark 14:66, 67, 68).

And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat down among them (Luke 22:55).

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him (22:56).

And he denied him, saying, Woman, I know him not (22:57).

But he denied before them all, saying, I know not what thou sayest (Matt. 26:70).

Second Denial.

And when he was gone out into the porch, another maid saw him, and said unto them that were there; This man also was with Jesus of Nazareth (Matt. 26:71).

And again he denied with an oath, I do not know the man (Matt. 26:72).

And a maid saw him again, and began to say to them that stood by, This is one of them.

And he denied it again (Mark 14:69-70).

And, after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not (Luke 22:58).

Art not thou also one of his disciples? He denied, and said, I am not (John 18:25).

Third Denial.

And after a little while they that stood by came and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee (Matt. 26:73).

Then began he to curse and to swear, I know not the man. And immediately the cock crew (Matt. 26:74).

And a little after, they that stood by, said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto (Mark 14:70).

And about the space of one hour after, another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilean (Luke 22:59).

And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew (Luke 22:60).

One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? (John 18:26).

Peter denied again and immediately the cock crew (John 18:27).

When Jesus was arrested, the impetuous Peter was the only disciple who seemed to be mindful of the declaration of willingness, to die with their Master, for he drew his sword, and alone assaulted the mob and cut off the right ear of a servant of the high priest. Jesus said, "Suffer ye thus far" (Luke)—"Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" This was not the kind of weapon Jesus required for his defense; cast it aside, and take up the sword of the spirit, the word of God, which is mighty to the pulling down of strongholds, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God" (2 Cor. 10:5).

And when you are thus armed, you will be ready "to avenge all disobedience, when your obedience is fulfilled" (10:6).

Peter, seeing the futility of his effort to repel the enemies of Jesus, abandoned his sword. "Then all the dis-

ciples forsook him and fled." But all this was done that the scriptures of the prophets might be fulfilled (Matt. 26:56). "Smite the Shepherd, and the sheep shall be scattered" (Zech. 13:7). Jesus said to the mob, "If therefore ye seek me, let these go their way." At this suggestion they all ran away, and lived to fight another day, the good fight of faith, with the sword of the spirit, which is the word of God.

Peter had made himself conspicuous at the time of the arrest. He was the first, and only one, of the disciples who made any attempt to defend his Master. He was among the first to confess that Jesus was the Christ, the Son of the living God, and the only one who denied him.

"But Jesus knew all men; and not that any should testify of man; for he knew what was in man" (John 2:25). Therefore, he could say unto Peter, you will deny me; "but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren" (Luke 22:32). Among the apostles, Peter was the solid foundation—The Stone.

The first time that Jesus beheld him ,he said, "Thou art Simon, the son of John; thou shalt be called Cephas, which is by interpretation, A stone" (John 1:42), which was indicative of the character of the man; and it was to this firm and reliable Peter, that he gave the keys of the kingdom.

"And they all forsook him and fled." Only Peter and John followed Jesus into the high priest's palace, and went in and sat with the servants, to see the end (Matt. 26:58).

Why should Peter deny his Master, any more than that other disciple who was known to the high priest? Peter alone had made himself conspicuous in the defense of Jesus, and had smote the high priest's servant, with his sword; and he feared arrest and punishment, if it should be known that he was one of his disciples; hence, he followed afar off; while that other disciple who was known

to the high priest, went in with Jesus into the palace of the high priest.

But Peter hesitated, and stood at the door without, and when John was informed of his presence, he went out and spoke to her that kept the door, and brought in Peter, who probably felt a measure of relief, and hoped that his identity would be lost in the crowd.

But the words of the Master are being fulfilled, and the climax of Peter's being sifted by Satan, as wheat, is rapidly approaching: he must deny his Lord. Poor Peter hardly had time to pass inside, and seat himself by the fire, when the damsel that kept the door, saith unto Peter, "Art not thou also one of his disciples?" He saith, "I am not" (John,—first denial).

Second Denial.

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not" (Luke). "And when he was gone out into the porch another maid saw him, and said unto them that were there, This man was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man" (Matt. 26:71-72).

Third Denial.

"And about the space of one hour after, another confidently affirmed, saying, Of a truth, this man also was with him; for he is a Galilean.

"And Peter said, Man, I know not what thou sayest" (Luke 22:59-60).

"One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him?" (John). "Then he began to curse and swear, saying, I know not the man" (Matt. 26:74).

And immediately while he yet spake, the cock crew (Luke). And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him: "Before the cock crow, thou shalt deny me thrice" (Luke). And he went out and wept bitterly (Mat-

thew). The crowing of the cock was the signal of the fulfillment of the denials of Peter. And when the Lord turned and looked upon him, he fully realized the shame and disgrace that he had brought upon himself. For with the vehemence of a lying demon, he had denied his Lord and Master. The evidence of the damsels, and the kinsman of Malchus, is recorded against him; and the foretelling of the time of his base conduct, and the fulfillment thereof, which is signalized by the instinct of a domestic fowl, made it evident to Peter that he was convicted of a grievous sin. And, if he was to be forgiven, or have the verdict of guilt set aside, he must appeal for forgiveness and mercy, to him who alone could forgive sin. Peter did this with tears, and with all humility of heart and purpose, and we know he did not seek in vain.

From the time of the crowing of the cock, we can with reasonable accuracy learn the time of the arrest in the garden. The first crowing is soon after midnight; therefore, it is probable that, about eleven o'clock p. m., on Saturday night, April the ninth, Jesus was arrested.

Peter and John, with the rest of the eleven apostles, now drop from sight until the day of crucifixion: Wednesday, April the thirteenth, Nisan the twentieth, when from the cross, "Jesus saw the disciple standing by, whom he loved", and spake to him (John 19:26). After the resurrection—three days later—the angel at the tomb said to the two Marys, "But go your way, tell his disciples and Peter, that he goeth before you into Galilee" (Mark 16:7).

CHAPTER XII.

SECOND TRIAL—JESUS BEFORE CAIAPHAS AND SANHEDRISTS.

Annas therefore sent him bound unto Caiaphas the high priest (John 18:24).

And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together (Matt. 26:57).

And there came together with him all the chief priests and the elders and the scribes (Mark 14:53).

Then took they him, and led, and brought him into the high priest's house (Luke 22:54).

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death (Matt. 26:59).

But found none: yea, though many false witnesses came, yet found they none. At last came two false witnesses (Matt. 26:60).

And said, This man said, I am able to destroy the temple of God, and to build it in three days (Matt. 26:61).

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands (Mark 14:58).

But neither so did their witness agree together (Mark 14:59).

And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? (Matt. 26:62).

But he held his peace, and answered nothing (Mark 14:61).

And the high priest said unto him, I adjure

thee by the living God, that thou tell us whether thou be the Christ, the Son of God (Matt. 26:63).

And Jesus said, I am (Mark 14:62). Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven (Matt. 26:64).

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy (Matt. 26:65).

What think ye? They answered and said, He is guilty of death (Matt. 26:66).

"Annas therefore sent him bound unto Caiaphas." John is the only one who gives a statement of the examination of Jesus by Annas, who sends him bound unto Caiaphas (John)—unto the house of the high priest (Mark).

The house, or palace of the high priest, was built around a square, forming an open area, or court; and Annas and Caiaphas occupied different apartments which opened on this court. All of Peter's denials were made in this same court.

"Where the scribes and elders were gathered together" (Matt. 26:57). The Sanhedrim was the great council of the Jews, consisting of seventy members, to which the high priest was added. It had jurisdiction over religious matters.

Jesus is before this ecclesiastical court without due arraignment. He had been examined before Annas, who failed to find any evil in him, though Jesus had asked them to testify, if he had done any wrong.

The attempt of Annas to have Jesus give testimony concerning himself, proved a failure; and he stood before Caiaphas without any accusation of guilt. And it is probable he was informed of the result of the examination before Annas. For "Now the chief priests, and the elders,

and all the council sought false witness against Jesus, to put him to death; but found none" (Matt. 26:59).

These wicked dignitaries were assembled in council with a determination and purpose to put an innocent man to death. They did not know that in after years, a truthful record of their infamous proceedings would be written and published to the world for all time. But their eyes were blinded, and their hearts were hardened against any sense of mercy or justice, and in their rage they imagined a vain thing, which will never be forgotten. They were a corrupt, dishonest body of men; not a truthful man among them; and they were united in seeking for witnesses who would testify falsely against Jesus, who would swear to his violation of a law, that would inflict the penalty of death. Yea, though many false witnesses came, yet they found none.

In the wicked endeavor of all the council, they found many witnesses, but their witnesses agreed not together. "False witnesses did rise up; they laid to my charge things that I knew not" (Psa. 35:11).

Why did not some of these dignitaries testify? They had been sending forth spies and watching him, and knew what he had said and done, and were well qualified to bear false witness against him. They were vile cowards; for they knew the law was severe against those who testified falsely against a brother, to put him to death, if it was proven against them. "Then shall ye do unto him as he had thought to have done unto his brother" (Deut. 19:19).

"A false witness shall not be unpunished; and he that speaketh lies shall perish."

"At last came two false witnesses." The first said, he heard Jesus say, "I am able to destroy the temple of God, and to build it in three days" (Matt.). The second perjurer said, "We heard him say, I will destroy this temple

that is made with hands and in three days I will build another made without hands" (Mark).

Jesus said to the Jews concerning the destruction of the temple, "Destroy **this** temple and in three days I will raise it up. But he spake of the temple of his body" (John 2:19-21). "But neither so did their witnesses agree together" (Mark). If there had been no discrepancy in their evidence as to what they heard Jesus say, it would have been considered worthless; for they looked upon such a declaration as an impossibility. "Forty and six years was this temple in building, and will thou rear it up in three days?"

Several years had passed since Jesus said, "Destroy this temple, and in three days I will raise it up" (John 2:20). And these false witnesses if they recollected exactly what he said, would probably have perverted his statement, as shown by Matthew and Mark. Jesus had been baptized by John the year before he made these prophetic remarks, and was nearly thirty-one years of age.

Herod began to rebuild the temple in A. M. 3983, plus 46 years—A. M. 4029, minus 31 years, show that Jesus was born in the year of the world 3998; and **according to the scriptures,** he was born in the month of July. Therefore, at the time these false witnesses testified against him he was more than thirty-five years of age.

So, no false witnesses could be found that would testify to any charge or violation of the law that could convict him. The accused is to be held innocent, until proven to be guilty. But in the case of Jesus, it would seem that he was to be held guilty by the Sanhedrim until condemned to death, without regard to his innocency.

Caiaphas was becoming desperate when he saw that the case was going against him. They all sought false witness, but found none. And there was no true testimony to any evil he had done.

"And the high priest stood up and said unto him." "The kings of the earth stood up, and the rulers were gathered

together against the Lord, and against his Christ" (Acts 4:26). "Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace." And there were none present that spoke a word in his defense; no Nicodemus to condemn their illegal proceedings, and say, "Doth our law judge any man before it hear him, and know what he doeth?"

"And as a sheep before her shearer is dumb, so he openeth not his mouth" (Isa. 53:7). From beginning to end, the trials of Jesus were a farce,—illegal prosecution, with no defense. **"And answered nothing"** (Mark). "But all this was done that the scriptures of the prophets might be fulfilled" (Matt. 26:56).

"Again the high priest asked him, and said unto him" (Mark). "I adjure thee by the living God." Jesus is put on oath. He had often publicly made wonderful declarations concerning himself, as to his character, and purpose of coming into the world. The ecclesiastical authorities were chagrined at his claims, and told him they were not true, because he bore witness of himself.

Having put him on oath, the high priest asked him, **"Tell us whether thou be the Christ, the Son of God."** To have the prisoner bear witness against himself, was contrary to all procedure in legal jurisprudence. Then why did Jesus answer, "I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven"? (Mark).

Jesus had taught his disciples, that whosoever will save his life, shall lose it. So we should confess him; and if we lose our lives for his sake, we shall find them. Jesus acknowledged that he was the Christ, the Son of God, **that he might prove it.** Not only to this crafty high priest and his coadjutors, but to all people. He knew that the confession he made would convict him, and that he would die upon the cross, numbered with the transgressors.

By his death the opportunity was given to refute all the

evil charges made against him, and to show that truly he was the Son of God, with power. For he had said, "I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself, that I might take it again" (John 10:17-18). **"Then the high priest rent his clothes."** B. W. Johnson says, "It was a form that is always used when about to pronounce a judgment." In this case this view will not apply; for the law strictly forbade the high priest rending his clothes (Lev. 10:6).

"Saying he hath spoken blasphemy." The high priest seems to have been both judge and jury. He announces the crime, then asks, "What think ye." They answered and said, "He is guilty of death."

Was Jesus a blasphemer? No, because he proved all that he claimed to be, by his death and resurrection from the tomb. To the Jews he was a blasphemer, "Because he made himself the Son of God" (John). "And they said, What need we any further witness? for we ourselves have heard of his own mouth" (Luke 22:71).

"And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him" (Lev. 24:16).

CHAPTER XIII.

ABUSE BY THE MOB.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee? (Matt. 26:67, 68).

And some began to spit on him, and smote him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands (Mark 14:65).

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him (Luke 22:63-65).

As soon as Jesus was pronounced guilty, it appears from the scriptures, that the court adjourned, and retired, leaving Jesus in charge of the men that held him. This, the longest trial Jesus had, probably ended not earlier than Sunday evening, April 10th, Nisan 17th.

After much shameful abuse, his bonds were loosed until the next day, when he was again bound. Just before he was led to Pilate, Luke says (22:66), "And as soon as it was day, the elders of the people, and the chief priests, and the scribes, **came together,** and led him into their council." From this statement of Luke, it is evident that the court adjourned, and did not convene until the next morning, Monday, April 11th, Nisan 18th.

"And many other things blasphemously spoke they against him." His persecutors, and those who charged him with blasphemy, were themselves the guilty blasphemers. But they did not know it. "Father, forgive them; they know not what they do" (Luke 23:34). "And he made intercession for the transgressors" (Isa. 53:12).

CHAPTER XIV.

THIRD TRIAL—JESUS BEFORE THE SANHEDRIM.

Monday Forenoon, April 11, Nisan 18th.

Luke 22:66-71.

66. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying,

67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe;

68. And if I also ask you, ye will not answer me, nor let me go.

69. Hereafter shall the Son of man sit on the right hand of the power of God.

70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

When the morning was come (Matthew).
And straightway in the morning (Mark).
And as soon as it was day (Luke).

Early Monday morning Jesus is led from the palace of the high priest into their council,—a room or court in the temple area, where the Jewish court or Sanhedrim held its sessions. The council was a judicial tribunal; but it is nowhere in the Old Testament called the Sanhedrim. It is supposed to be the same tribunal which was instituted under Moses. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel" (Numbers 11:16).

The object of this early morning session of the council, was to hasten their wicked design, and to have the sen-

tence of the preceding day legalized, by assembling at the place of Judgment.

"Again they asked Jesus, Art thou the Christ? tell us. He said, If I tell you, ye will not believe."

The question was not asked, that they might believe, but that he again might repeat that confession which brought upon him the penalty of death.

"And if I also ask you, ye will not answer me." These dignitaries wanted no discussion; they had already learned that to make any attempt to answer his questions, would result in failure.

Then they all asked him, "Art thou the Son of God? And he said unto them, Ye say that I am" (Luke 22:70). Jesus repeated his confession, and they concluded that no further evidence was required, as they had heard him of his own mouth.

CHAPTER XV.

JUDAS REPENTS AND RETURNS HIS PRICE.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself (Matt. 27:3-5).

"When he saw that he was condemned." The result of his wicked betrayal of an innocent man brought sad remorse to a guilty conscience, and Judas did all he could to undo his wrong; but it was too late. He returned the money, confessed his sin, and bore witness that he had betrayed an innocent man. This new testimony will not be considered. "What is that to us." He stands before this court, convicted of blasphemy, a crime of which the penalty is death.

"And he cast down the pieces of silver, in the temple." Thirty pieces of silver; in our money, about $15.00 (Ex. 21:32).

"In the temple." That part of the temple—the council chamber—where the chief priests and the elders were then assembled.

"And went and hanged himself." Many have committed suicide because of some heinous crime they have committed, and the terror of which will cause the criminal to flee when none pursueth.

CHAPTER XVI.

DISPOSITION OF THE BLOOD MONEY.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field, to bury strangers in. Therefore that field was called, The field of blood, unto this day (Matt. 27:6-8).

"It is not lawful for to put them into the treasury, because it is the price of blood." This council was cautious about the observance of the law, when they had to make some disposal of the blood money which they did not care to receive. In order that they might put an innocent man to death, they had gladly given Judas this money.

"And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (Zech. 11:12).

The sacrifice offered for the shedding of innocent blood could never wash their guilt away. They could not say, "Our hands have not shed this blood, neither have our eyes seen it. Nor ask the Lord to be merciful unto them and lay not this sin to Israel's charge" (Deut. 21:7-10).

Their refusal to put the money into the treasury was a vain attempt to shield themselves from the condemnation of their own law, for the shedding of innocent blood.

CHAPTER XVII.

JESUS IS TAKEN FROM THE TEMPLE TO PILATE IN THE JUDGMENT HALL

Monday, April 11th, Nisan 18th.

And when they had bound Jesus they led him away and delivered him to Pontius Pilate, the governor (Matt. 27:2).

And they bound Jesus, and carried him away, and delivered him to Pilate (Mark 15:1).

And the whole multitude of them arose, and led him unto Pilate (Luke 23:1).

Then led they Jesus from Caiaphas unto the hall of Judgment; and it was early; and they themselves went not into the Judgment hall, lest they should be defiled; but that they might eat the Passover (John 18:28).

The sentence of blasphemy pronounced against Jesus, on Sunday before Caiaphas, at the palace of the high priest, is confirmed by the same ecclesiastical court, in the council chamber of the Sanhedrim at the temple. Luke alone gives a record of this meeting. Matthew and Mark state that there was such a meeting but do not say where it was held.

"When morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death" (Matt. 27:1).

"And straightway in the morning, the chief priests held a consultation with the elders and scribes" (Mark 15:1).

They also mention that Jesus was again bound, and led away to Pilate, after this consultation.

"Then led they Jesus from Caiaphas, into the hall of Judgment."

This statement of John is true, but he omits their stop-

ping on the way, at the council chamber, in the temple, where Jesus had his third and last trial before the Sanhedrim. The four evangelists agree that it was early in the morning when Jesus was led away from the palace of the high priest. The trial at the temple, and the disposal of the blood money would require some time, and it was probably late in the day (Monday) when Jesus was bound and led away and delivered to Pontius Pilate, the governor.

CHAPTER XVIII.

FOURTH TRIAL—JESUS BEFORE PILATE IN THE JUDGMENT HALL.

Pilate went out unto them, and said, What accusation bring ye against this man? (John 18:29).

They answered and said unto him, If he were not an evil doer, we should not have delivered him up unto thee (John 18:30).

And they began to accuse him, saying, We found this man perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King (Luke 23:2).

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death (John 18:31).

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die (John 18:32).

First Trial Before Pilate.

When Jesus was delivered to Pilate, he was not again in the custody of the Jews. While Jesus was on the way up to Jerusalem for the last time, he took the twelve disciples apart in the way, and foretold them the things that should happen to him.

"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify; and the third day he shall rise again" (Matt. 20:18-19).

"And I, if I be lifted up from the earth." "This he said signifying what death he should die" (John 12:32-33).

And Jesus stood before the governor; in the judgment hall, a room or office in the palace of the Roman governor, where causes or cases were tried, and justice administered. But the Jews went not into the Judgment hall, lest they should be defiled; but that they might eat the Passover. (See notes on Chapter III.)

"Pilate went out to them." Pontius Pilate was the Roman governor, or procurator of Judea, and was in Jerusalem at this time. His residence was at Caesarea; but he went up to Jerusalem at stated periods. And though his chief duty respected the revenues, he exercised his judicial authority there (John 19:10). Therefore, he went out unto these wicked conspirators, and said, "What accusation bring ye against this man?" They had condemned Jesus for blasphemy, but they knew that to present such a charge, would expose the weakness of their case, as it would meet with no consideration by a Roman court.

Pilate knew that for envy they had delivered Jesus unto him, and he was determined that he should have a fair and impartial trial, which is evident from the record of the proceedings in the case; therefore he asks, "What accusation bring ye against this man?" "If this man were not an evil doer we should not have delivered him up unto thee." This charge was too general in its application. An evil doer—everything wrong and nothing right, in the eyes of his persecutors; no specific charges of any particular evil he had done at any time or place.

Pilate had knowledge of the trouble existing between Jesus and the Sanhedrim. And seeing they were his principal accusers, concluded that the question between them was of a religious character, for some violation of the law of Moses; therefore, he said unto them, "Take ye him, and judge him according to your law." Up to this time they had brought no specific charges against Jesus; hence there was nothing before the court, and Pilate abruptly refused to further consider their indefinite claims, and dis-

missed the case. Then the Jews remind him that it was not lawful for them to put any man to death. Jesus was already condemned by the Sanhedrim, and pronounced guilty of death. But under the Roman law, blasphemy was not a punishable crime. Moreover, Jesus was not a Roman citizen, but they hoped to execute the sentence of the Sanhedrim against him, by Pilate's approval of their general charges, that he was a malefactor. Had the Jews been allowed to put Jesus to death, he would have been stoned.

"But the word which I have spoken shall be done, saith the Lord God."

The enemies of Jesus knew that if specific charges were made against him they would be hard to prove. But having failed in the general charge that he was an evil doer, they decide to submit definite charges of a political nature. They did not drop the original charge of evil doer, but explained this broad term, saying, "We found this man perverting our nation, and forbidding to give tribute to Caesar; and saying that he himself is Christ a king." Three distinct charges. The first, "Perverting our nation," would include the violation of the law of Moses, and proselyting men to his doctrine. The chief priests and the Pharisees had declared that if we let him thus alone, all men will believe on him (John 11:48). The second charge, "Forbidding to give tribute to Caesar," which would affect the collection of the revenue, a matter directly in charge of Pilate. And the third, and last charge, "that he himself is Christ a king." If he claimed to be the worldly king of the Jews, the tribute they were paying to Caesar should be paid to the king of the Jews. These accusations against Jesus were of a grave character, if true. To the Jews, the first charge, which would include blasphemy, might seem to be true. The second, forbidding to pay tribute to Caesar, they must have known to be a falsehood; for he had paid tribute to a collector

at Capernaum (Matt. 17:24-27). However, this tax might have been paid to the Jewish authorities as a yearly tax due from every male Jew above the age of twenty years, for the support of the temple. Yet, it is evident that the second charge was untrue. For when they asked him if it was lawful to pay this tribute, he answered, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). The third charge was the only true accusation that was brought against him: "That he himself is Christ a king." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. 9:6).

The prophet describes the true character of him who stands before these potentates. But at that time, neither his friends, or his enemies could comprehend the power or nature of his kingdom: for it required the enduement of power from on high to reveal it.

CHAPTER XIX.

DISCOURSE BETWEEN PILATE AND JESUS.

Then Pilate entered into the Judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? (John 18:33).

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? (34).

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? (35).

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence (36).

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice (37).

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault (38).

"Then Pilate entered into the Judgment hall again." Charges of a definite character having been made, Pilate returns from the court outside of the Pretorium to the Judgment hall, and calls Jesus. The Pretorium (Mark 15:16) was the palace in Jerusalem, where the pretor, or Roman governor, resided, and in the hall of which he sat to administer justice. There was also a similar place at Caesarea (Acts 23:35). There is nothing in the scriptures showing that Pilate took Jesus with him when he went

out to speak to the Jews; if so, he would not have called him, on his return to the Judgment hall.

The writer has before him quotations by various authors, in which they frequently discuss their opinions on the points at issue, instead of the simple facts of the scriptures. On this question, we submit the following from Lange's Life of Christ, Vol. 4, p. 341: "When he (Pilate) undertakes the judicial hearing, he withdraws with the accused, and with the witnesses who take part in the prosecution, into the Judgment hall."

"Judicial hearing." It is evident that Pilate was not seriously concerned about the charges preferred against Jesus; for at this time he inquired in regard to one only: "Art thou the king of the Jews?"

"With the accused, and the witnesses, who took part in the prosecution." Who, other than the accused, stood before the governor? And besides Jesus, who were the witnesses that testified before Pilate in the Judgment hall? There were none, and to presume that there was is to offer argument without proof. Where the scriptures are silent, we should keep silent. Let us not assume to add to, or write over again what has been well done. Outside of the charges of the Sanhedrist mob, none, except the two false witnesses, testified against Jesus. It will be seen that, in the seven different trials, before three different tribunals, the procedure of the judiciary is similar, and except as noted, there were no witnesses, save Jesus only. The testimony that condemned him to death before the Sanhedrim, did not have a feather's weight of guilt with Pilate.

Another quotation. "Pilate could not have withdrawn into the Pretorium with the accused, for Roman judgments must be held publicly." This was true of a Roman citizen. Jesus was a Jew. If there were none present, the question is asked, "Whence had the evangelists knowledge of the trial going on inside of the Pretorium?" The

scriptures reduce, what is called a trial, to the propounding, and answering, six questions; five by Pilate, and one by Jesus. The evangelists have given a record of the trials of Christ, and this record has been declared to be true, by one who wrote it. Why should we blind with conjecture, the eyes of those who would learn from the word only? The infinite One placed the seal of divinity, upon the minds of those who gave us the record of his Son; and divine testimony needs no corroboration.

"And Jesus stood before the governor; and he asked him, Art thou the king of the Jews?" This seemed to be the only question that concerned Pilate, and from his own personal knowledge he had no reason to believe it was true. And for him to ask this question would suggest the thought that some person or persons had told him that he claimed to be the king of the Jews. Therefore, the reply of Jesus: "Sayest thou this thing of thyself, or did others tell it thee of me?" If Jesus had been present with Pilate, when this accusation was made, he would not have asked him how, and where he got this information.

Jesus had confessed, and frequently proclaimed that he was the Son of God, and that he came into the world to establish a kingdom, but its purpose and character were not understood; and except the Jewish ecclesiastical authorities, he had little opposition in his wonderful work. At one time, the influence and popularity of Jesus was so great that the people were about to come and take him by force, and make him king; but he departed again into a mountain himself alone (John 6:15), thus showing that the kingdom over which he would reign, was "not of this world"; which was his answer to Pilate. He further said: "If it had been so, my servants would have been doing their utmost to prevent my being given up to the Jews; but my kingly power is not of this world." His servants live an earthly life, but do not wage an earthly war to establish his kingdom.

"The weapons for our warfare are not earthly, but, under God, are powerful enough to pull down strongholds. We are engaged in confuting arguments and pulling down every barrier raised against the knowledge of God" (2 Cor. 10:3-5).

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Isa. 45:6).

"Art thou a king then?" "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "Where is he that is born King of the Jews?" was the inquiry of the wise men who came from the East to Jerusalem in search of the new-born king whose star they had seen. These astrologers, probably, were Jews, descended from the tribes carried into captivity by Nebuchadnezzar, were scattered among the Eastern nations, and were familiar with the prophecies concerning the coming of a great king or ruler of the Jews.

And the angel of the Lord announced to the shepherds, in the field near Bethlehem, the good tidings of his coming, as a Saviour, and a ruler. "For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord" (Luke).

About 1500 years before the birth of Christ, a remarkable prophecy was spoken, which evidently referred to his coming. "I shall see him, but not now: I shall behold him but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17).

And just before leaving this world, Jesus came to the eleven apostles, and spoke to them, saying, "All authority in heaven and on earth has been given to me" (Matthew).

"To bear witness to the truth." "For this cause came I into the world," said Jesus; but he found the world slow to believe the many wonderful things he said of himself. Because the finite mind was not fully prepared to believe the record that God had given of him who was to be the Redeemer and Saviour of mankind.

When Jesus read the prophecy of Isaiah, concerning himself, to the people of Nazareth, and said, "This day is this scripture fulfilled in your ears," notwithstanding they gave witness to the beautiful words that fell from his lips, they said, "Is not he Joseph's son?" And while he was explaining the prophets, they became enraged, and tried to take his life, by hurling him down from the brow of the hill on which their town stood.

After his resurrection, as two of his disciples were going to Emmaus, he said unto them: "O foolish men, slow to accept all the prophets have said! Was not Christ bound to undergo this suffering, before entering upon his glory?" Jesus had said that he had the power to lay down his life, and to take it again. And when he arose triumphant from the tomb and won the victory over death, it was a demonstration to the world, that he was the Way, and the Truth, and the Life.

If the Jews who had heard him many times, and had read the prophecies concerning him, did not believe the truths that Jesus proclaimed of himself and his kingdom, it could not be expected that Pilate would be impressed with the truth. Yet, it was the King of Kings who stood before him, and humbly testified to the truth, and not recognizing these great facts, Pilate exclaimed, "What is truth?" After this saying he **went out** to the Jews again, and said: "I find no fault in this man."

CHAPTER XX.

JESUS' ACQUITTAL BY PILATE.

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all (John 18:38).

And the chief priests accused him of many things; but he answered nothing (Mark 15:3).

And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee (Mark 15:4).

And he answered him never a word; insomuch that the governor marvelled greatly (Matt. 27:14).

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place (Luke 23:5).

"And when he had said this."—"What is truth?" Jesus was the embodiment of truth. It was not possible to sustain any charges of wrong doing against him. At one time he told the Jews they were like their father, the Devil, and were determined to do what their father loves to do. That when he lies, he does what is natural to him. "But, as for me, it is because I speak the truth to you, that you do not believe me." And then he challenges them to test his veracity, by saying unto them: "Which of you can convict me of sin?" (John 8:44-46). Vain were their efforts to convict him of sin. And the echo of the verdict of Pilate resounded again and again in their ears.

"I find no fault in this man." Jesus did no sin, neither was guile found in his mouth. Yet, Him who never knew sin, God made to be sin on our behalf; so that we, through union with him, might become the righteousness of God (2 Cor. 5:21). Here is the Lamb of God, who is

to take away the sin of the world. A Lamb without blemish or spot.

"He went out again unto the Jews." It is claimed by many writers, that when Pilate went out again to pronounce his verdict of innocency, he took Jesus with him. We do not think that the record of the trials before Pilate would support any such conclusion. For the scriptures show that, during the trials, Pilate did go out to the Jews, without taking Jesus with him; moreover, there was no penal sentence to pronounce against him. But when the time came to deliver him to be crucified, Pilate brought him forth, and sat in the Judgment seat, in conformity with the requirements of the Roman law.

As soon as Pilate pronounced his verdict, the clamor of the chief priests was heard, accusing Jesus of many things. The category of the lying charges of the Devil against Justice and Truth can never be exhausted. And when the faithful followers of Jesus have proclaimed the Truth in all the world, the servants of the Evil one will continue to pervert the right way of the Lord. The enemies of the Truth can be silenced, or driven from their position, but they soon rally on another as indefensible. More than once Jesus had put his persecutors to silence and shame. But now, to their accusations, he answered them not a word. And by assuming this attitude, the plaintiffs soon talked their case out of Pilate's court, by the careless mention of the fact that Jesus was a Galilean.

"He is stirring up the people by his teaching all through Judea; he began with Galilee, and has now come here." Stirring up the people by his teaching, was a true charge, but, as we have seen, Pilate was heedless to such accusations, as they were but clamorings from the mouths of the high priests. He had examined the many charges brought against him, and declared to them the verdict of his innocency.

"By His teaching." His teaching concerning the king-

dom of heaven, and the character of those who would possess it, led many of the Jews to believe that he came to destroy the law. This idea seemed so prevalent that we hear Jesus saying, Think not that I have come to destroy the law or the prophets; I came not to destroy, but to fulfil (Matt. 5:17). The law and the prophets were until John. Christ is the end of the law unto righteousness to every one that believeth.

Blind unbelief is sure to err. "For, had you believed Moses, you would have believed me; for it was of me that Moses wrote; but if you do not believe his writings, how will you believe my teachings?" (John 5:46-47)

Jesus knew the source of unbelief, and religious pretense; and He said to them: "Outwardly, and to others, you have the look of religious men, but inwardly you are full of hypocrisy and sin" (Matt. 23:28). Thus, in the guise of religion, we behold the servants of the Evil One, at the head and control of the Jewish church. Jesus denounced these ecclesiastical hypocrites for their wickedness in unmistakable terms; the severity of which has never been equalled. Even now, this might indicate, to the true followers of the Master, the real point of attack. Are his servants ready to wield the sword of the Spirit, so as to dislodge the enemy, and drive hypocrisy and false teachers from the church of Christ? Or, are they preaching the word with such tactical caution, that nothing like the rebuke of our Master would strike the ear of a Malchus? Or do they sleep in their Gethsemane, while their Savior would have them watch and pray?

"Beginning from Galilee to this place." Jesus began his public life and teaching in Galilee, and continued throughout all Judea; ending his life work at Jerusalem. And when Pilate heard of Galilee, and having satisfied himself that Jesus belonged to Herod's jurisdiction, he sent him to Herod who also was at Jerusalem at this time. Herod Antipas, son of Herod the Great. He was at this time Governor of Galilee and Perea. The Jews in this case against Jesus, were unexpectedly given a change of venue; and by this Pilate thought to rid himself of any further consideration of the case. And the Jews were pleased to have another opportunity to convict Jesus.

CHAPTER XXI.

FIFTH TRIAL—JESUS BEFORE HEROD ANTIPAS.

Thursday, Nisan 19th, April 12th.

And when Herod saw Jesus he was exceeding glad: for he was desirous to see him for a long time, because he had heard many things of him; and he hoped to have seen some miracle done by him (Luke 23:8).

Then he questioned with him in many words; but he answered him nothing (Luke 23:9).

And the chief priests and scribes stood and vehemently accused him (Luke 23:10).

And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate (Luke 23:11).

And the same day Pilate and Herod were made friends together; for they were at enmity between themselves (Luke 23:12).

"And when Herod saw Jesus he was exceeding glad." He had heard of the fame of Jesus soon after the beginning of his ministry, but had not seen him until he stood before him, a prisoner. When Herod heard of the mighty works that Jesus did, he was much perplexed. His guilty conscience smote him, when he remembered that he had shed the blood of a good man. And he said. This is John the Baptist; he is risen from the dead. John I beheaded; but who is this, of whom I hear such things? The people were confused as to the identity of Jesus. Some say John the Baptist, some that Elias had appeared, and others, that one of the old prophets had risen again.

Herod was a Sadducee, and did not believe in the resurrection of the dead; but wonder and fear at what he had

heard, caused him to change his creed, and say, John the Baptist is risen from the dead. However, it would not be long until he would learn that it was Jesus, whose fame was spread abroad, and his disturbed mind would find relief. And, as he had made a mistake about the resurrection of John, he could with consistency return to his dogma on this subject. Herod had "feared a fear, where there was no fear."

"Herod had heard many things of him." Once, when the Pharisees told Jesus to go away and leave this place (Jerusalem), for Herod wants to kill you; He sent the following message to Herod, saying, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected: for it cannot be that a prophet perish out of Jerusalem." (Luke 13:32-33).

"That fox." The fox was a cunning animal, and this seems to have been characteristic of Herod. But his scheme to have Jesus leave this place, failed. For while in Jerusalem and Judea, he was not within the bounds of Herod's jurisdiction. "Tell Herod that my work is not finished, and my time is short." **"I shall be perfected."** The Captain of our salvation was made perfect through sufferings (Heb. 2:10). "Jerusalem is to be the place of my sufferings and death."

Herod had for a long time been wanting to see Jesus, the man who dared to call him "that fox," and of whose fame he had heard. He is not now in doubt and fear that he might be John the Baptist, whom he had put to death, but is of cheerful mind, and exceedingly glad to see Jesus, who stood before him, a prisoner, sent by Pontius Pilate, under a guard of Roman soldiers. Jesus had many friends, but at this time there were scarcely any to say a word in his defense, and the multitudes curiously followed him, as did Peter, to see the end.

Herod hoped to have seen some miracle done by him; so,

he questioned him at length, but Jesus made no reply, and his curiosity was not gratified. Meanwhile, the chief priests and scribes vehemently accused him, but, like Pilate, he cared little for the clamor of his enemies, who were repeating their false accusations, endeavoring to make it appear to Herod, that Jesus had been guilty of a violation of the laws in his province. But Herod found no evidence of guilt against him.

"And Herod with his soldiers treated Jesus with scorn." He was disappointed in the meek and gentle appearance of him who claimed to be the king of the Jews, and the Son of God, and whose fame was spread abroad. To Herod, the claims of Jesus, were imaginary. And he looked upon him as a harmless pretender; therefore, he was despised, rejected and regarded with no respect or affection. "We esteemed him not" (Isa. 53:3).

"A gorgeous robe." The Roman princes wore purple robes, such as the soldiers later put on Jesus at the time they mocked him. The Jewish kings wore a white robe, interwoven with silver. Josephus says that the robe which Agrippa (Act 12:21) wore was so bright with silver, that when the sun shone on it, the eyes were so dazzled that it was difficult to look at it. For the purpose of mockery, Herod arrayed Jesus in the gorgeous robe of a Jewish king, and sent Him back to Pilate.

"And the **same day."** It was **day**—not in the night, or early morning, as some teach. The day was Tuesday, Nisan 19th, the fifth day of Passover Week, and the same day that Pilate sent Jesus to Herod, that Herod sent him back again to Pilate.

"They were made friends." The act of Pilate sending Jesus to Herod, brought the result of renewed friendship. It flattered Herod to have his authority recognized within the limits of Pilate's jurisdiction, and by his act of civility in returning the prisoner, the compact of good will was sealed. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, For to do whatsoever thy hand and thy counsel **determined before** to be done" (Acts 4:27-28).

CHAPTER XXII.

SIXTH TRIAL—JESUS BEFORE PILATE.

Wednesday, Nisan 20th, April 13th.

And Pilate when he had **called together** the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod; for I sent you to him, and lo, nothing worthy of death is done unto him. I will, therefore, chastise him, and release him (Luke 23:13-16).

Therefore when they were **gathered together,** Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ? (Matt. 27:17).

Yesterday evening, Tuesday, Nisan 19th, April 12th, Herod returned Jesus again to the custody of Pilate, at which time the mob had dispersed and retired with a feeling that for the present, their purpose to put an innocent man to death was defeated. This was the opportune moment for Pilate to have set the prisoner free. But instead, he plans a course of action by which he expects to release Jesus. In this he shows his weakness; and the wicked vacillating character of the man is revealed, when he offers to punish the innocent in order to compromise a case he had already won. However, it was but the natural disposition of the man, who had the will to execute his purpose. So Pilate takes the initiative, and reopens the case, issuing a general call to the accusers of Jesus, and the people, **calling them together again.**

"Therefore, when they were gathered together" (Matthew). Do teachers, students of the Bible, and Christian

publications believe, and teach according to this scripture? Nay verily! If the readers of the New Testament would give more attention, and careful study on this point, there would not be such unbelievable and absurd teachings as to the time occupied in the seven different trials of Jesus, in four different places, and before three different tribunals.

The theory, that from the time of his arrest, about midnight, to about six o'clock the next morning, was ample time for all of these trials, in the different places, is unreasonable, incredible, and without authority or proof in the scriptures.

A few years ago the writer desiring to have some scriptural light on this theory, of the trials and crucifixion of Christ, submitted the following queries to a religious journal of great authority on these questions. The reply is published in full, with comments thereon, that the reader may judge of the merits of the explanations given.

Queries Submitted.

Will you kindly explain and answer the following questions?

1. Was Thursday, Nisan the 14th, a preparation day?

2. Do the scriptures teach that Jesus was crucified on a preparation day?

3. If so, why is it generally taught that Jesus was arrested Thursday night, and crucified Friday at nine o'clock?

4. If Jesus was sentenced at six o'clock Friday morning, when did he have his several trials?

5. We are informed that Friday, Nisan the 15th, was the first day of the feast of unleavened bread. Do the scriptures teach that Jesus was arrested on the feast day?

Will you please give us some Scriptural light on these points, that we may know the truth?

Reply.

"We will summarize the data furnished in the New Testament in regard to the matters embraced in the forego-

ing questions, so as to present the whole subject in one view, so far as we are able to do so. It may be said at the outset that some of the matters involved perplex commentators generally, and no altogether satisfactory explanation has as yet been given. Dean Alford mentions five different explanations that have been suggested by authors, and shows that not one of them satisfied the demands of the facts, and states that he has no explanation to offer. Perhaps the difficulty grows out of the fragmentary character of all the narratives, some things being well understood by the people of that day, and hence not mentioned by the writers, that are not apparent to us.

"It is pretty certain that the crucifixion was the day before the Sabbath. 'And when even was now come, because it was the Preparation, that is the day before the Sabbath, there came Joseph of Arimathea, * * * and he boldly went in unto Pilate, and asked for the body of Jesus' (Mark 15:42-43). Luke's statement is in substantial agreement with this. It is quite clear that the betrayal and arrest took place the night before the crucifixion, and as the crucifixion and burial occurred on Preparation day, which was Friday, the day before the Sabbath, the betrayal and arrest happened Thursday night. Did this give time for the several trials through which the Master passed, so as to reach the sentence early Friday morning?

"We do not know the hour of the arrest, but we know that the Lord was hurried away to the court of Annas first, where he underwent a kind of examining trial (John 18:12-23). At the conclusion of this trial Jesus was sent to Caiaphas (John 12:24). It was during the trial before Caiaphas that the cock crew, and that suggests that it was about midnight. After this it seems that the Sanhedrin held a sort of open session in which there was further examination of the Savior (Luke 22:66-71). Then in the early twilight of the morning he was taken before Pilate. If it be borne in mind that everything was prear-

ranged to railroad the matter through and bring it to a speedy termination, there was ample time for all that was done."

Comments on Reply to Queries.

It will be seen that the **reply** to the queries submitted, are not **answers.** Therefore, not much Scriptural light on these subjects was received, and while the replicant is unknown to us, we are willing to give credit of ability to have given plain scriptural answers to some of the queries submitted. Great authorities sometimes refuse to answer, except in their own way, very simple questions, and we take it for granted, that the replicant knew that to give a definite answer would involve him with perplexities which, in his judgment, "no altogether satisfactory explanation has as yet been given." As a great authority, Dean Alford is mentioned, as one who supports his conclusion which does not satisfy the demands of the facts. Hence, the **recognition** of the **demands** of the **facts** should ever be our guide to a correct interpretation, and a safeguard against the perversion of the truths of the gospel.

The **"difficulty"** does not so much grow out of the fragmentary character of all the narratives, as it does from want of careful and prayerful study of the narratives, as given by the sacred writers. The object in submitting these questions was to remove some error, and in its stead, establish the truth. According to the scriptures, answers to numbers one and two are "Yes, Exodus 12:6, Luke 23:54"; number five, "No, not on the feast day," Matthew 26:5. But to have answered numbers one and two, as above, would be to admit that Jesus was crucified on Thursday, Nisan the 14th, instead of Friday, as he, with many others, think, neither of which, according to the scripture, is true, for the Preparation day, Thursday, Nisan the 14th, is not the Preparation day on which Jesus was crucified. (See chart)

"It is pretty certain that the crucifixion was the day be-

fore the Sabbath." Yes, it was the Preparation, Wednesday, Nisan the 20th, April the 13th, that is the day before the Sabbath, the annual Sabbath, Thursday, the seventh and last great day of the feast: not Saturday, the weekly Sabbath, for this annual Sabbath fell upon the fifth day of the week, in the year of the crucifixion.

"If it be borne in mind that **everything** was **prearranged** to railroad the matter through." Prearranged! It would have added credit to the skill of this exegete if the word "prearranged," had been omitted from his interpretation. We would inquire, Did the Sanhedrin have ready the many false witnesses to testify against Jesus? No, and the chief priests and **all** the council sought for witness against Him, and found none. This required much time.

Is it a matter of record that previous arrangements had been made with Pilate to **hasten** the trial of this innocent man? No. The scriptures show that Pilate delayed action by trying to defeat their purpose to put Jesus to death. And it was not until after the third trial before him, that he gave Jesus up to them, to be dealt with as they pleased.

Was it previously arranged that Pilate should send Jesus to Herod? No. Until Pilate knew that Jesus was a Galilean, he had not thought of sending Him to Herod. In railroading the matter through, as it is called, they had not "borne in mind," the **way station,** Galilee. And this, also was an obstacle which caused some delay en route. In fact, it temporarily wrecked the hopes of the persecutors of Jesus. And it was not until Pilate called them together, that they were again in the line of action. Therefore, we do not agree with the replicant, that "there was ample time for all that was done." And there is no evidence on the Divine record to show that there was undue haste; or, that matters concerning the trials were prearranged. What a wonderful hallucination! Yet thousands falsely teach, that within about six hours of night

time, Jesus had seven different trials, in four different places and before three different tribunals. Do they suppose that Herod knew that Jesus was to be sent to him? and did he arouse from his slumbers while it was yet dark, and call his men of war together? Nay, verily. Besides the scriptures say, that it was **day** when Herod with his men of war, mocked Jesus, and sent him again to Pilate.

After a careful examination of all the evidence pertaining to, and the circumstances connected with, the trials of Jesus, it would seem unreasonable to accept this threadbare theory, which is being taught and published throughout the world today. Such teaching is not in accord with the writers of the gospel, therefore unbelievable, and would be rejected as untrue by any student who would carfully investigate the scriptures on this question. We should believe the plain statements of the scripture, whether or not we fully comprehend their meaning. And seeming contradictions must be harmonized with **definite facts**; otherwise, there is confusion and error. Wisdom begotten of imagination will never explain the truth.

"When therefore they were gathered together." From the foregoing scripture, we learn that the accusers of Jesus had separated, and were now come together again. Luke informs us that it was at the call of Pilate they assembled. The first sixteen verses of the twenty-seventh chapter of Matthew includes the **beginning** and the **end** of the first trial of Jesus before Pilate. And the phrase, "when therefore they were gathered together," could not have been explained by the scriptures, without Luke's account of the trial before Herod; where they failed to convict Jesus, and made no further effort to prosecute him, until they came together, in obedience to the call of Pilate.

For what purpose were they called together?

At the feast it was the custom to release unto them one prisoner, whomsoever they desired. Passover week is drawing to a close. It is now Wednesday morning, Nisan

the 20th, the sixth day of the Passover—the Preparation day. And tomorrow is the seventh and last great day of the feast, and a Sabbath day. Therefore, Pilate called them together to comply with this custom. "For of necessity he must release one unto them at the feast" (Luke 23:17). And the further purpose of Pilate was to release Jesus. But in this he was defeated; because it was a privilege accorded to the Jews, to choose whom they would.

Pilate included in his call the people, as well as the chief priests and the rulers who had condemned him. For he knew that Jesus was popular with the people, and they might demand his release, rather than a robber.

CHAPTER XXIII.

PILATE SEEKS TO RELEASE JESUS.

With the multitude assembled in his presence, Pilate begins his defense of Jesus. He reminds them that they had already accused this man before him, as an evil doer. And that he had examined him, and found no fault touching any of the things of which they accused him. Nor did Herod to whom he then sent him, for he has sent him back. And as a fact, he has not done anything deserving death. "I will therefore scourge him and let him go."

Scourge (John 2:15). The scourge was usually formed of three lashes or small cords; thirteen strokes of which were equal to thirty-nine lashes, and not more than forty could be given by law (Deut. 24:1-3, 2 Cor. 11:24). Among the Romans the number of blows was unlimited. Hence, our blessed Savior suffered in this form all that his murderers thought he could bear. So degrading was this punishment, that no Roman citizen could be subjected to it (Acts 22:25-26). The body of our dear Redeemer was torn and lacerated by this cruel and shameful outrage, "and with his stripes we are healed (Isa. 53:5). After pleading the innocency of Jesus, why did Pilate, contrary to all law and reason, offer to compromise, by inflicting this cruel punishment on him? He knew it was their desire to put Jesus to death, and he probably expected, that by seeing him scourged and disgraced they would be satisfied. But they refused such compromise, "And cried out all at once, saying, Away with this man; crucify him."

Jesus or Barabbas.

And Pilate spake unto them again, desiring to release Jesus (Luke 23:20).

Will ye that I release unto you the King of the Jews? (Mark 15:9).

Not this man, but Barabbas. Now Barabbas was a robber (John 18:40).

But the chief priests and the elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus (Matt. 27:20).

Which of these two do you wish me to release for you? Barabbas, they answered (Matt. 27:21).

Pilate saith unto them, What shall I do then with Jesus who is called Christ? They all say unto him, Let him be crucified (Matt. 27:22).

Second Attempt to Release Jesus.

"And Pilate spake unto them again." His first effort to have Jesus released on condition that he would scourge him failed. And knowing that the Jewish authorities had no just cause of action against him, he makes another appeal, in the hope that the multitude would choose to release Jesus. Therefore, he says unto them, "Will ye that I release unto you the King of the Jews?" Pilate shrewdly put the question to apply to Jesus only, but the chief priests and the elders were equally crafty, having persuaded the multitude, that they should ask for Barabbas. Therefore, the reply to his question was, "Not this man, but Barabbas," giving a negative answer to his question, and at the same time taking the advantage to name the person they desire to have released.

As the voice of the people seemed to be opposed to the release of Jesus, Pilate again submits the question with some modifications. "Which of these two do you wish me to release for you?" Barabbas, they answered. **Barabbas** —Some think that his name indicates that he was the son of a Rabbi. It probably means, son of Abba. Matthew says he was a notable prisoner. Mark says he committed murder in the insurrection. Luke says, "Who for sedition and murder, was cast into prison." John, "Now Barabbas was a robber." From this brief history it appears that

he was distinguished for his great crimes, rather than his good deeds.

"The chief priests and the elders persuaded the multitude." The rulers feared that the decision of the people would be favorable to the release of Jesus. Therefore, they persuaded them that they should ask for Barabbas, and destroy Jesus. The release of a prisoner was to the people, not to the civil or religious authorities. The rulers of the Jews ridiculed the pretensions of Jesus, that he was the Son of God, and the King of the Jews. Had the people not been influenced by their rulers, they would have preferred the release of Jesus, rather than a robber and murderer.

Pilate artfully presented in various forms, the questions for the release of Jesus. "Will ye that I release unto you the King of the Jews?" "Jesus which is called Christ." The people hoped that Jesus was the Destined Deliverer of Israel. "But the chief priests and our rulers, gave Him up to be condemned to death, and have crucified Him." They expected he would become their King, and would deliver them from the rule of the Emperor of Rome. Only ten days ago they were shouting, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." But when they saw him a prisoner bound, helpless, and without friends, and apparently devoid of all power of resistance, their hopes fled; and they asked for the release of Barabbas instead of him whom they had proclaimed as their King.

"Pilate still hopeful, said unto them, What shall I do then with Jesus which is called Christ?" He would, unwillingly, grant their request to release Barabbas. Would they not make some declaration for a just and merciful disposition of him whom they had recognized as Christ, the Messiah. No, they all declare the verdict, Crucify him! This is a case where the accused is right, and the ecclesiastical authorities are leagued against the truth. "Not this man, but Barabbas." "But ye denied the Holy One and the just, and desired a murderer to be granted unto you." "Wrath is cruel, and anger is outrageous, but who is able to stand before envy?"

Third Effort to Release Jesus.

And the governor said unto them, Why, what evil hath he done? (Matt. 27:33).

I have found no cause of death in him: I will therefore chastise him, and let him go (Luke 23:22).

But they cried out the more, saying, let him be crucified (Matt. 27:23).

When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it (Matt. 27:24).

Then answered all the people, and said, His blood be on us, and on our children (Matt. 27:25).

"And the governor said, Why?" The verdict of the multitude was, Crucify him! Pilate still anxious to escape the decree against the innocent one, asks them—Luke says, three times: Why? What evil has he done? And for the second time he offers to chastise him and let him go. It was Pilate's duty, as a magistrate, to have released him without making any concession to his enemies, and should have discharged Jesus when he was sent back from Herod, who found no fault in him.

Why did the people prefer the release of Barabbas? A P. Stout, author of the Trials of Christ, page 67, says: "There were three powerful reasons why the Jews preferred Barabbas to Jesus; first, because he was the son of a Rabbi; secondly, because he was a zealot for the temple; and thirdly, because Jesus was, as they thought, the enemy of the temple and the priesthood."

It is altogether probable that these "Three powerful reasons," are no reasons at all, for their preference of Barabbas to Jesus. Because, it is unreasonable to sup-

pose that outside of the chief priests and rulers, not a large number of the multitude knew anything about Barabbas: that he was either a zealot for the temple, or the son of a rabbi is not at all certain, and such conjectures properly belong in the realm of doubt.

As to the charge that Jesus was an enemy of the temple and the priesthood, the Sanhedrim did try to prove against him anything that was untrue. Matthew says, "The chief priests and elders and all the council, sought **false** witness against Jesus." At last, after long and diligent search, they found only two "powerful" liars, who testified **falsely** that Jesus was an enemy of the temple, and the "powerful" influence it had with the mob, is very questionable.

According to the scriptures, the chief reason was, that the chief priests and the elders persuaded the multitude on two points: that they should ask for the release of Barabbas, and the destruction of Jesus at the same time (Matt. 27:20). For envy, the chief priests and rulers were persecuting him. They hated him without a cause. And Pilate's verdict, 'I find no fault in this Man," was set aside by a greater potency than the influence of a robber and murderer.

"When Pilate saw that he prevailed nothing." His continued effort to release Jesus, made the mob more determined to put him to death. And by his persistence he had aroused an opposition which he feared to undertake to control. And instead, he surrenders the official authority he did not have the courage to enforce, and in justification of his conduct, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye.

The Jewish law required that if a man be found slain, the elders of that city shall wash their hands to show that they were innocent of the murder (Deut. 21:1-8). When Pilate washed his hands, thereby intending to declare his innocency, he forcibly reminded the Jews of the require-

ment of their own law. And it was a sharp rebuke to the authorities, who were ready to shed innocent blood, in violation of that law.

"See ye." By these words Pilate calls their attention to the washing of his hands, which act they had seen; thereby supposing that he would free himself from the responsibilty of the death of Jesus.

"Then answered all the people, and said, His blood be upon us and our children." Why did the Jews call this malediction upon themselves and their children? Because they believed he was guilty of blasphemy, and blasphemers, according to law, were stoned to death. Did Jesus blaspheme, and if not, why? No, because he told the truth. He was the only begotten Son of God. As the Jews were ignorant of this fact, did they commit sin when they put him to death? A sin was committed, because Jesus was innocent of the charge, and they had opportunity to know that he was the Messiah that was to come. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin. If I had not done among them the works which none other man did, they had not had sin" (John 15:22-24).

Jesus was the fulfillment of prophecy, and by his wonderful words and works, he demonstrated this great truth. In Stephen's discourse (Acts 7:51-52), the true character of the enemies of Jesus is portrayed. "Ye stiffnecked and uncircumcised in heart and ears, Ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Righteous One; of whom ye have now become the betrayers and murderers." The righteousness of God was revealed unto them by the prophets; therefore, they could not plead ignorance as an excuse; for "the secret things belong unto the Lord our God; but those things which **are revealed,** belong unto us and our children forever" (Deut. 29:29).

Why Did They Reject Jesus?

Paul says (Acts 13:27), "Because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him."

They had the scriptures and searched them, but did not understand them because his word did not abide in them. Coming in his Father's name, they reject him, but another coming in his own name, they would receive. "If you had believed Moses, you would have believed me." Unbelief in the word of God, the law and the prophets was the cause of their rejection. And his wonderful claims, which, in their judgment were blasphemies, were the culminating point of their hostility.

CHAPTER XXIV.

PILATE ASSENTS TO THE DEATH OF JESUS.—BARABBAS IS RELEASED.

And Pilate gave sentence that what they asked for should be done (Luke 23:24).

And Pilate wishing to content the multitude, released unto them Barabbas, and delivered Jesus when he had scourged him to be crucified (Mark 15:15).

Then Pilate therefore took Jesus and scourged him (John 19:1).

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers (Matt. 27:27).

And they stripped him and put on him a scarlet robe (Matt. 27:28).

And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! (Matt. 27:29).

And they spit upon him, and took the reed, and smote him on the head (Matt. 27:30).

And they smote him with their hands (John 19:3).

The message Pilate received from his wife, warning him to have nothing to do with that just man, and the choice of the people demanding the release of Barabbas, and the crucifixion of Jesus, was the cause of him washing his hands before the multitude, saying, "I am innocent of the blood of this righteous man." **"When he was set down on the Judgment seat"** (Matt. 27:19), refers to the time, immediately after the assembling of the multitude in obed-

ience to Pilate's call, **after** Herod had sent Jesus back to Pilate.

It was Pilate's purpose at this time to comply with the custom of releasing a prisoner. He would have been willing to release Barabbas; but in **addition** to this privilege, they demanded that Jesus be put to death. And Pilate when he saw he could prevail nothing, unwillingly yielded to the clamor of the mob, and gave assent that it should be as they required.

"And he released unto them, him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will."

Jesus is Scourged.

"Then Pilate therefore took Jesus and scourged him." It was their will that Jesus be crucified. Scourging was a brutal punishment, and was inflicted on those condemned to die on the cross. And while Pilate submitted to their will he did not pass the death sentence on Jesus. Thus, in a measure, he thought to evade responsibility for his death, and it must have been with much reluctance that Pilate gave the order to his soldiers to scourge Jesus. He had done no wrong and Pilate in vain endeavor tried to save him from this inhuman punishment.

Jesus Mocked and Abused by Roman Soldiers.

"Then the soldiers of the governor took Jesus into the palace"—the place where the governor resided and in the hall of which he sat to administer justice. It was to this "common hall" that Jesus was taken by the soldiers, after they had scourged him. In this place they gathered together the whole band, all the soldiers on duty at Jerusalem. Their purpose was to mock and abuse him. Mock him because he claimed to be a King, and abuse him, because he was a Jew and a prisoner condemned to death. The soldiers, if they knew, cared nothing for his innocency, as did Pilate, and with their extreme hatred of the

Jews, and none to oppose, their brutal treatment of Jesus was not surpassed by the Jews themselves.

Stout says, page 75. "This is the third time the dear Redeemer was mocked on that fatal day. First, in the palace of Caiaphas by the Jewish police; secondly, in the Asmonean palace by Herod's soldiers; and thirdly, in the pretorium hall in Herod's palace," by the Roman soldiers. The statement of Stout, that the third time the Saviour was mocked was in the hall of Herod's palace cannot be successfully denied. But **"the third time on that fatal day,"** from which statement it is inferred that Jesus was mocked three times **the same day.** Impossible! The scriptures state that the last trial before Pilate, ended **early in the morning,** about six o'clock (John 19:14). Luke says (22:66), "As soon as it **was day,** the chief priests and scribes led him away to **their council."** Matthew, Mark and John say it was **early morning** when they led Jesus away and delivered him to Pilate, where he had his **first** lengthy trial, after which Pilate sends him to Herod, who takes ample time to examine Jesus, and with his men of war set him at naught, and mocked him, and putting a kingly robe upon him, sent him back to Pilate.

The Jews after the trial before Herod, dispersed, and Pilate called them together again. Then some time was required in the several attempts of Pilate to release Jesus. This included his **second trial** before Pilate which was followed by scourging; then the third abuse of Jesus; "all on that fatal day?" All of the several events narrated relating to the time of early morning is according to the scripture, but that they occurred in the morning of the **same day,** is not confirmed by the facts on the Divine record. However, that all these events occurred from about midnight to about six o'clock the next morning is the humdrum teaching of scholastic eminence who do not care to make further investigation, and they continue to proclaim with much gusto, a theory which, for truthfulness, does

not favorably impress the minds of the laity, nor themselves.

That Jesus was arrested about midnight, and sentenced about six o'clock the next morning and that there was ample time for all the different trials and marches from place to place, the abuse, scourging, and mocking of Jesus "three times on that fatal day," is unworthy of belief or serious consideration, for the day began at sunrise. Whoever proclaims such teaching may have a zeal of God, but the Divine witnesses testify that it is not according to knowledge, and may a desire for the truth and the spirit of truth, guide us into all knowledge.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6).

CHAPTER XXV.

SEVENTH AND LAST TRIAL OF JESUS—THIRD TRIAL BEFORE PILATE.

Wednesday Morning, Nisan 20th, April 13th.

John 19:4-12.

4. Pilate therefore went forth again and saith unto them, Look, I bring him forth to you that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate heard that saying, he was the more afraid.

9. And went again into the Judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

After Jesus had been scourged the soldiers stripped him of his clothing, and put on him a purple robe, and placed a crown of thorns upon his head, and a reed in his right hand. He was garbed in mock array because he said he was a king. And they took the reed and smote him on the head, and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. Thus they defied his kingly authority and power, while in ignorance and mockery they were paying homage to the King of Kings.

To these heathen soldiers, his claims were contrary to reason or nature. He was without friends or followers, and the hand of every man seemed against him. They did not know that his kingdom was not of this world; such as would rise or fall by the might of the sword. It was to be a spiritual kingdom that cometh not with observation, a kingdom of righteousness that would rule in the hearts and minds of men.

"His visage was marred more than any man, and his form more than the sons of men" (Isa. 52:14).

And when Pilate saw the lacerated and bleeding body of our Lord, his sympathy was aroused; and a feeling of pity for the innocent man shadowed his mind. And conscience smitten, he is reminded that he had the power to obviate the unjust punishment inflicted, and to which he had given his assent; thereby taking a step in the wrong direction, he became guilty of the blood of our Lord. The act is done and he cannot recall it: yet, as much as possible he would place the responsibility of his conduct on the enemies of Jesus. Therefore, Pilate again came outside and said unto them: "Behold! I bring him out to you, that ye may know that I find no fault in Him:" thus, he reaffirms his former acquittal with which they were familiar and which they did not want to hear.

And as Jesus came forth wearing the crown of thorns and the purple robe, Pilate saith unto them, Behold the man! The man who was smitten for offences not his own, stands before them, a pitiful sight to look upon, the result

of their envy and cruel persecution. Pilate was determined to let him go, but when the chief priests and officers saw him, they cried out, Crucify him, crucify him.

"He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord" (Prov. 17:15).

Pilate, unwilling to accede to their wishes that he should crucify Jesus, said, Take him yourselves and crucify him, for I find no fault in him. The Jews answered him, "We have a law and by our law he ought to die, because he made himself the Son of God." This was a new charge and when Pilate heard it, he became still more alarmed and went again into the Judgment hall, and said to Jesus: Where do you come from? But Jesus made no reply (John 19:9). "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth (Isa. 53:7). So Pilate said to him: Do you refuse to speak to me? Do not you know that I have power to release you, and power to crucify you?

Jesus knowing his doom, refused to answer Pilate, or make any explanation of the charge brought against him. Pilate, therefore, as an inducement to have Jesus reply, told him of the power he had to either release him or crucify him. "Thou couldst have no power at all against me, except it were given thee from above," a power transcendent to the emperor of Rome, by which you claim you can release me. The manifest anxiety of Pilate and the power of which he boasted was human, and as unstable as water, and his actions show that he was a doubleminded man in all his ways.

"Both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatsoever thy counsel foreordained to come to pass" (Acts 4:28).

The power that Pilate exercised in fulfilling the decrees

of the Almighty was permissive; that is, he had the liberty to act without hindrance and in accord with his natural disposition; therefore, a free moral agent, and accountable for the sin he committed. Pilate showed an honest determination to have him released; but Jesus knew that Pilate's stability of purpose soon would be overcome by the clamoring threats of the wicked Jews.

Pilate had no power by which he could accomplish the release of Jesus, and his neglect to use his authority was a contributory cause against him. When Pilate assented to the crucifixion of Jesus, "Wishing to content the multitude"—he had no regard for justice; and the surrender of his authority to conciliate a wicked mob was to prosecute instead of protect the innocent. In this way, Pilate was a powerful factor against Jesus. However, Pilate could not see himself at that time as we are now inclined to view him, and when Jesus told him his sin was not as great as "he that delivered me unto thee," he was alarmed, for he supposed that by the washing of his hands and the efforts he had made to release Jesus, no guilt could be charged against him; but failure to judge righteously, the sin of neglected duty had overtaken him.

Pilate's Last Effort to Release Jesus.

And from thenceforth Pilate sought to release him. But the Jews cried out, saying, if thou let this man go, thou are not Caesar's friend: Whosoever maketh himself a king speaketh against Caesar (John 19:12).

When Pilate heard the last charge against Jesus, that "He made himself the Son of God," and that he was implicated in committing sin against him, he was at the zenith of his determination to release him. But his efforts and pleadings, however just and reasonable they may have

been, fell on unwilling ears, and instead of awakening any sympathy for Jesus their hatred was aroused, and they expressed their disapproval of his release, and severely censured Pilate's conduct toward Caesar, saying, "If thou let this man go thou art not Caesar's friend: whosoever maketh himself a King, speaketh against Caesar." These charges surprised Pilate, and he began to consider the probable result of further contention with the enemies of Jesus:—a charge of treason, disloyalty, and retirement from public office might follow. Selfish meditation soon cooled the ardor of Plate's good intention. He would not jeopardize self, and the stability of his purpose to release Jesus was suddenly shattered.

CHAPTER XXVI.

JESUS DELIVERED TO BE CRUCIFIED.

About 6. A. M., Wednesday, Nisan 20th, April 13th.

John 19:13-16.

13. When Pilate therefore heard these words, he brought Jesus out and sat down on the Judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.

14. Now it was the Preparation of the Passover: it was about the sixth hour: And he saith unto the Jews, Behold, your King!

15. They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

16. Then therefore he delivered him unto them to be crucified.

"When Pilate Therefore Heard These Words."

Pilate's words and conduct had continually defeated the Jews in their purpose to put Jesus to death. For at the end of every trial his decision stood as a barrier in their way; hence, they change the policy of procedure, by accusing Pilate instead of Jesus, which proved successful in removing every obstacle in the way to accomplish their wicked design.

"He brought Jesus forth." From the guardroom in the Pretorium, to the Pavement outside. This is the last time Jesus is before Pilate. He has been stripped of the purple robe and his own clothes have been put on him, and he stands there ready to be offered, a willing sacrifice for his enemies.

"And sat down in the Judgment seat, in a place that is

called, The Stone Pavement—in Hebrew, Gabbatha," signifies literally, stone-paved.

"And he saith unto the Jews, Behold your King!" Pilate knew that the Jews were envious of Jesus because of his popularity and it was for this reason they had delivered him. The plaudits of adoration! "Blessed be the King that cometh in the name of the Lord"; "Hosanna in the highest"; were the attributes of praise which they had ascribed to their Lord whom they now despise. And Pilate's language, "Behold your King!" was to reproach and villify them for their shameful conduct toward their King whom they now reject.

"But they cried out, Away with Him, Crucify Him." Pilate's final question was, Shall I crucify your King? The chief priests, stung to the quick by the continued aspersion of their character, cried out: "We have no king but Caesar." They despised Caesar, and this confession of loyalty, unwillingly made, was to further their design against Jesus. Pilate unable to stand alone, and for selfish reasons, forsakes Jesus, and joins with them in fealty to the Roman emperor.

"Then therefore delivered he unto them to be crucified. Now it was the Preparation of the Passover; it was about the sixth hour" (John 19:14).

CHAPTER XXVII.

THE CRUCIFIXION.

Wednesday, Nisan 20th, April 13th.

The day—"And it was the Preparation of the Passover, and about the sixth hour" (John 19:14).

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for the day of that Sabbath was an high day), asked of Pilate that their legs might be broken, and that they might be taken away (John 19:31).

Now the next day, that **followed** the day of the preparation, the chief priests and Pharisees came together unto Pilate, and were given a guard to watch the tomb (Matt. 27:62-65).

And now when even was come (because it was the Preparation, that is, the day before the Sabbath), Joseph of Arimathea asked Pilate for the body of Jesus (Mark 15:42-43).

And it was the day of the Preparation, and the Sabbath **drew on**,—was beginning (Luke 23:54).

Jesus was the last sacrifice offered under the law. He was crucified on the last Preparation day of Passover week; the sixth day of the feast of unleavened bread, Wednesday, Nisan the twentieth, the **day before** the feast Sabbath which was the last great day of the feast, and that Sabbath was an high day (John 19:31).

Jesus died on the day, and about the hour, the last Jewish sacrifice was slain. And like the paschal lamb, of which he was the antitype, he had been four days restrained from his liberty, at the time of his crucifixion.

If we contend that Jesus was crucified on any other than a Preparation day, we deny the scriptures, and we

as well might cease to undertake to teach the Bible, for there is nothing more plainly taught within the lids of the sacred volume.

The day:—"And it was the Preparation of the Passover, and about the sixth hour." The day was Wednesday, Nisan 20th, April 13th, and the hour was about 6 a. m. **Roman time,** when Pilate delivered Jesus to the Roman soldiers to be crucified. "And it was the third hour and they crucified him" (Mark 15:25).

"The third hour" Jewish time,—our time, nine o'clock. The hour of the crucifixion is mentioned by Mark only. John who wrote many years later, followed the Roman calendar, which began the count at midnight: therefore, the sixth hour would be six o'clock in the morning,—Jewish time, the **first** hour of the day.

According to the scriptures, there were two feast days during Passover week. The **first** feast day was on Friday, Nisan the fifteenth, the first day of the feast of unleavened bread. The **second** feast day was on Thursday, Nisan the twenty-first, the **seventh** and last great day of the feast. Both the first day of the Passover week, and the seventh day were Sabbath days, and no servile work could be done; therefore, **Thursday,** Nisan the fourteenth, and **Wednesday,** Nisan the twentieth, were Preparation days for the feast Sabbaths. On one of these, the day before the Sabbath, Jesus was crucified. **Five days intervene** between these Preparation days, two of which, Friday and Saturday, the 15th and 16th, were Sabbath days on which Jesus with the apostles remained in the upper room in the city of Jerusalem. From sunset Saturday evening to early Wednesday morning there would be ample time for the arrest, and the seven different trials in four different places and before three different tribunals. As the intervening days were work days there was no violation of the law as to the time of his arrest, trials and crucifixion. It must be borne in mind, that the day of the cruci-

fixion was the preparation for the Passover Sabbath—Thursday—not the seventh day Sabbath, Saturday.

In the year of our Lord 30 the preparation for the last great day of the Passover, fell upon the **fourth** day of the week therefore, would not be **Friday.**

On which of these Preparation days, Thursday, Nisan the 14th, or Wednesday, Nisan the 20th, was Jesus crucified? Let us place in columns side by side, a narration of the events concerning Jesus on these two days.

Such a comparison will teach a lesson more forcibly than "the unbroken ranks(?) of advanced biblical scholarship", or destructive critics, which bring to the mind of an old soldier of the faith, vivid scenes of shattered ranks, with many dead and dying critical heroes, lying slain and mangled along the way to a higher criticism.

Preparation Day.

Thursday, Nisan 14th.

For the **first** feast of the Passover.

Matt. 26:17-20.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the Passover at thy house with my disciples.

19. And the disciples did

Preparation Day.

Wednesday, Nisan 20th.

For the last feast of the Passover—Jesus Crucified.

Matt. 27:57-58.

57. When the even was come there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple.

58. He went to Pilate and begged the body of Jesus.

Mark 15:42-43.

42. And now when the even was come, because it was the**Preparation,** that is, the day before the Sabbath.

as Jesus had appointed them; and they made ready the Passover.

20. Now when the even was come, he sat down with the twelve.

Luke 22:7-14.

7. Then came the day of unleavened bread, when the Passover must be killed.

8. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

9. And they said unto him, Where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples?

12. And he shall show you a large upper room furnished: there make ready.

13. And they went, and

43. Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Luke 23:53-54.

53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54. And that day was the **Preparation,** and the Sabbath drew on (was beginning).

John 19:14, 31, 41, 42.

14. And it was the **Preparation** of the Passover, and about the sixth hour.

31. The Jews therefore, because it was the **Preparation** that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was a great day), besought Pilate that their legs might be broken, and that they might be taken away.

41. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre,

found as he had said unto them: and they made ready the Passover.

14. And when the hour was come, he sat down and the twelve apostles with him.

Mark 14:17.

And in the evening he cometh with the twelve.

wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' **Preparation** day; for the sepulchre was nigh at hand.

The foregoing scripture stating what Jesus did on the Preparation day, **Thursday, Nisan the 14th,** is so plain and definite, that to contend, as some do, that he was crucified on that day would be an impious criticism of the Divine record, and a perversion of the sacred unchangeable truth.

It seems that those who change the narrative of the events of the last week of our Lord, believe the evangelists are in many instances wrong, and it is their business to correct their errors. However, the writer prefers to rely on the scriptures for information on the subjects under consideration, as they alone reveal the truth concerning these events. The scriptures contain the **definite** statements of Jesus and the evangelistic writers, which are the foundation facts from which a stable and correct conclusion can be reached.

The synoptic writers definitely testify to the events of **Thursday,** Nisan the fourteenth, and they do not in any way refer to, nor mention, the crucifixion. But the critics would pervert the scriptures in vain endeavor to make them refer to an **anticipatory** supper, following the **thirteenth** of Nisan, but, neither according to the law or custom, was the lamb slain on that day. And it would be unrighteous folly to teach such unsound doctrine, neither in harmony with the law or the gospel. An exegesis based upon the imagination may be highly entertaining, but it lacks frequently the more prosaic element of fact. **Accord-**

ing to the scriptures, there is not a scintilla of evidence to show that Jesus was crucified on Thursday, Nisan the fourteenth.

The story of Jonah, Matthew 12:40, which is the inspired word of God, is the stumbling stone over which commentators fall in their futile efforts to solve the problem of the **definitely stated time,** of three days and three nights, and their methods of the computation of time would astound the puerile mind of the ordinary schoolboy. The advocates of a Thursday crucifixion without regard to the testimony of Matthew, Mark and Luke to the contrary, would have Jesus crucified **on the day before** he sat down with the twelve, and ate the Passover.

We notice one commentator on "The Crucifixion Day," who claims that Nisan the 14th fell on Wednesday, and that Jesus was crucified on this day. His comments contain some valuable suggestions as he begins the investigation with the Master Key to the correct solution of the problems of Passion week.

"For as Jonah was three days and three nights in the sea-monster, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40).

This claim, if true, would fit the key of three days and three nights in the tomb, but it seems to have been a clever retreat from Thursday for the purpose of securing the full count of time.

Moreover, "according to astronomical calculation of Johann Frederick Wurm, Professor of Mathematics at Stuttgart, the 15th day of Nisan fell upon a Friday in the year of our Lord 30. These results have been confirmed" (Keim, 240, Vol. 6).

However, we might go back as far as we desired for the first Preparation day, Nisan the fourteenth, as the day of the Crucifixion, and we would still have before us the same "rock of offense," and stumble at the word (I Peter 2:8), the narratives of the synoptic writers show-

ing in **definite** terms that Jesus was not crucified on that day.

If this key, the story of Jonah, is applied to Wednesday, Nisan the twentieth, the **last** Preparation day for the Passover, the day that Jesus was delivered to be crucified (John 19:14-16), the problem is correctly solved, beyond successful contradiction. "And ye are witnesses of these things," said Jesus. Thus the testimony of the evangelistic writers stands as an immovable barrier against the perversion of the scripture by either the honest commentator or the destructive critic. "When any proposition is proved to be true, the universe could not prove it false." Therefore we conclude that according to the scriptures and without regard to the day of the week, Jesus was not crucified on the fourteenth day of Nisan, the **first** Preparation day for the feast of unleavened bread, but on Wednesday, Nisan the 20th, April 13th. "And it was the Preparation of the Passover" (John 19:14), not the weekly Sabbath.

"Was Jesus crucified on Friday, Nisan the fifteenth,—the feast-Sabbath, the first day of the Passover week?" This is the old hare-brained theory, proclaimed for a thousand years past and for which there is no foundation fact in the scriptures. The great preponderance of Biblical testimony is against a Friday crucifixion. In fact, there is not a shadow of **direct** evidence to support such a conclusion. The crucifixion on that day is not even mentioned or referred to in any way—then, why Friday?

"Prove all things; hold fast that which is good," is not an idle saying.

Moreover, John 19:31 says: "The Jews therefore because it was the **Preparation,** that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was a great day) besought Pilate that their legs might be broken and that they might be taken away."

In the year of the crucifixion, Friday, Nisan the 15th, was the **first** feast day of Passover week, and a Sabbath day

on which no servile work could be done. Therefore, the preparation required for both the **annual** and **weekly** Sabbath would be made on the regular preparation day, Thursday, Nisan the fourteenth. Moreover, in reference to the day of the crucifixion, no Sabbatical character is mentioned.

The preparation days of Passion week, so frequently mentioned by the evangelistic writers, refer to Thursday, Nisan the 14th, and Wednesday, Nisan the 20th; both of which are days before the feast day Sabbaths—Friday, the 15th, and Thursday, the 21st day of Nisan.

"That the bodies should not remain on the cross on the Sabbath day." It is generally claimed that Saturday, the weekly Sabbath, is understood, but according to the scriptures, this could not be true, for those who contend for a Friday crucifixion deny the words of Jesus, that he would be three days and three nights in the tomb, and make the fulfillment of his prediction an impossibility. Therefore, there must be three full days and nights between the crucifixion and the resurrection if a correct solution of this problem is obtained. Yet there are men of profound Biblical education who cling to this false theory, one of whom is so sure of the correct solution of the problem, and presuming that the further discussion of the incident might as well be closed, descants as follows: "It is admitted on all sides, therefore need not be considered, that Jesus died on Friday in the afternoon" (Andrews). And where there is definite reliable testimony to the contrary, a speculative theory is untrue and "without value." Jesus said, "How shall ye believe my words? Behold I have told you before."

"On all sides," there is too much error "admitted." Hence the necessity of contending earnestly for the truth that it may eradicate from the heedless mind, the long established errors of the past. Let us be guided by the light of his word as he is in the light. We have already referred

to the story of Jonah which is confirmed by our Lord, and it is the Master Key that solves the problem as to the exact day of the crucifixion. Matthew 28:1 declares that it was, "In the end of the Sabbath" (Saturday evening) that Mary Magdalene first visited the sepulcher at which time it was found empty. Three days and three nights **prior** to this time would bring us back to the day that Jesus died on the cross. It was Wednesday, Nisan the 20th, April the 13th. "It was the Preparation of the Passover," not the common weekly Sabbath. The Passover week would end the next day, Thursday, Nisan the 21st, the seventh day of the Passover, and a Sabbath day on which no servile work could be done (Ex. 12:16). It could not be the Preparation for the first Passover feast, Thursday, Nisan the 14th, for Jesus at that time was not arrested. It will be seen that the Preparation day mentioned by Mark 15:42, Luke 23:54, and John 19:14, 31, 42, refers to the day of the crucifixion which was on the fourth day of the following week and the sixth day **after** Jesus ate the **first** feast of the Passover with the twelve apostles.

The testimony of the chosen witnesses of Jesus show that he was not crucified on Friday, the **sixth** day of the week, and a due respect for the words of our Master as to the time he would lie in the tomb forbids a conclusion not in harmony with his own true statement.

CHAPTER XXVIII.

THE DEATH AND BURIAL OF JESUS.

And it was the third hour, and they crucified him (Mark 15:25).

Then were there two thieves crucified with him: one on the right hand, and another on the left (Matt. 27:38).

And the scripture was fulfilled which saith, And he was numbered with the transgressors (Mark 15:28).

And a superscription also was written over him in letters of Greek, and Latin and Hebrew, This is the King of the Jews (Luke 23:38).

Then the soldiers when they had crucified Jesus took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout (John 19:23).

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them,

And for my vesture they did cast lots. These things therefore the soldiers did (John 19:24).

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross (Mark 15:29, 30).

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross (Mark 15:21).

And one of the malefactors which were hanged

railed on him, saying, If thou be Christ, save thyself and us (Luke 23:39).

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? (Luke 23:40).

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss (Luke 23:41).

And he said unto Jesus, Lord, remember me when thou comest in thy kingdom (Luke 23:42).

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise (Luke 23:43).

"And it was the third hour." The third hour, Jewish time, would be our nine o'clock in the morning. Mark alone gives the hour that Jesus was nailed to the cross.

"Then were there two thieves crucified with him." And the scripture was fulfilled which saith, "And he was numbered with the transgressors" (Isaiah 53:12). This does not mean that Jesus was a transgressor of any law, but that in the manner of his death, with a transgressor on either side, he dies the just for the unjust in fulfillment of this prophecy, spoken seven hundred years before.

The Superscription.

The title or superscription over Jesus, "This is the King of the Jews," according to Luke, was the accusation on which Jesus was condemned before Pilate. Luke and John say it was written in letters of Greek and Latin and Hebrew. This was, probably, for the convenience of those present; that all might read it and know the crime for which he was executed. The wording of the title seemed too ironical for the Jews; and the chief priests asked Pilate to amend it, saying "Write not, The King of the Jews, but that he said, I am the King of the Jews." Jesus had confessed to Pilate that he was the King of the Jews,

and he answered, "What I have written, I have written." But you denied him, and forced me to crucify your King and I will not recall a word I have written. Pilate's inscription is the immutable word of the Son of God. Men may think and write as they please. His word is ever the same.

The Soldiers Divide His Garments.

"The soldiers took his garments and made four parts, to every soldier a part." It appears from this statement of John that there were only four soldiers directly concerned in the crucifixion of Jesus. His garments consisted of five pieces; therefore, after each soldier had taken a part, one garment was left. Instead of rending it, they agreed to cast lots, whose it should be. The coat was an undergarment, without seams, woven from the top throughout. This garment probably was similar to that worn by the high priest (Ex. 39:22, 23. These things the soldiers did, that the scriptures might be fulfilled, "They part my garments among them, and cast lots upon my vesture" (Psalm 22:18).

The Mockery.

"And they that passed by railed on him," and, "One Simon, a Cyrenian, passed by, coming **in from the country."** This scripture shows that the people, on the day of the crucifixion were going about attending to the common affairs of the day without any restraint. The multitude seemed to be scattered everywhere; therefore, it could not have been Friday, Nisan the 15th, the feast day, for on that day there was a holy convocation, an assembly of the nation, a particular day of rejoicing and making offering to the Lord (Lev. 23:6, 7, 8).

Commentators and teachers generally charge the Jews with all manner of violation of the law during Passion week, yet every statement on the Divine record shows their **careful observance of,** and strong declaration against

any violation of the law. Notice Matthew 26:5. They would not arrest him on the feast day. "It is **not lawful** to put them (30 pieces of silver) into the treasury." Again, the Jews would not enter Pilate's "Judgment hall" lest they should be defiled. It was not lawful that the bodies should remain upon the cross on the Sabbath day; and they made haste to have them taken down (John 19:31, 32).

If those who have undertaken to solve the problems of Passion week had observed the law and the gospel narratives as closely as did the Jews they would avoid many perplexities, and reach conclusions in harmony therewith. However, the Jews are accused while the Gentiles of today have little regard for the law, and many pervert the gospel to suit their own fanciful imaginations. And when they contend for the arrest and crucifixion on Friday, the first day of the feast, they would violate the law of the annual Sabbath, and ignore the sacred truths of the Bible, and to claim Thursday, Nisan the 14th, as the day of the death of our Savior, is to openly deny and, without reserve, blot from the record the complete statements of the synoptic writers of what Jesus did on that day.

"They railed on him," saying, "Ah, thou that destroyest the temple, and buildest it in three days." At the time that Jesus drove the Jews from the temple they asked him to show them a sign of his authority for doing these things. His answer was, Destroy this temple, and in three days I will raise it up. This claim that Jesus made was as true as it was wonderful, but at this time none understood this saying, that he spake of the temple of his body. "When therefore he was risen from the dead his disciples remembered that he had said this unto them" (John 2:18-23). Hanging there on the cross he appeared to the Jews to have been nothing more than a deceiver or pretender. Therefore they ridiculed his claims, and mocked him, saying, "Save thyself, and come down from the cross. He saved others; himself he cannot save." He had saved

others from temporary death, but the time had come, when he must die on the cross that the world through him might be saved. Not yet, but very near is the time when the temple which was being destroyed would be rebuilt in three days, as he said, and by the power of his resurrection all authority in heaven and on earth was given unto him.

The Two Thieves on the Cross.

"And one of the malefactors which were hanged, railed on him, saying, If thou be Christ save thyself and us." Matt. 27:44 says: "The thieves also cast the same in his teeth," which would imply that both reviled him, as did the chief priests, with the scribes and elders (Matt. 27:41-43).

At first they both reviled Him. This is true. Luke records the rebuke of the penitent thief which is omitted by Matthew, and there is no contradiction. It appears that these thieves had some accurate knowledge of the power and character of Jesus, and knew that he was not guilty of any crime.

They believed he had the power to save them; but it was only to save them from the present temporal death upon the cross. There are too many like these thieves who never call upon God until sickness or some dire calamity overtakes them. Then they cry to God for help, and if he should heed their appeal for mercy and restore them to health they would soon forget their promise, and return to a wicked life, as these criminals might have done if Jesus had saved them from death. After hanging awhile upon the cross, the thief, who Luke says mocked Jesus, was sharply rebuked by the other, saying, "Dost not thou fear God? You should not taunt or ridicule this man that has done no wrong; seeing thou art in the same condemnation." Like him, they were condemned to die upon the cross. Unlike him they were justly punished as a due reward for their evil deeds. Jesus had done nothing amiss

He died for a different purpose. He died to put away sin by the sacrifice of himself.

"Lord, remember me when thou comest into thy kingdom." This was the final cry of the penitent thief who no longer asked to be delivered from a temporal death It shows that he was not without hope of a future life. He beheld Jesus dying upon the cross, but with a faith stronger than any, he could see him taking up his life again, having the power and authority of a king. It is impossible to know the exact idea in the mind of this robber, as to the character of the kingdom Jesus would establish. Yet, he expressed implied faith in the resurrection and Lordship of Jesus.

"Today." The prompt answer of Jesus to the prayer of the dying thief must have given him great consolation, for those who were crucified usually hung upon the cross for several days before death came to their relief. Jesus could foresee the length of time they would be upon the cross, and made no mistake when he answered the prayer of this robber.

"Shalt thou be with me in paradise." The sins of this repentant man Jesus had forgiven, and gave him assurance that soon he would be with him in paradise. Through faith in Jesus Christ, his heart was purified, and together with his Savior he was prepared to enter into that place of happiness beyond this life.

The sudden call of this criminal for mercy has led many to believe in a similar or deathbed repentance as all-sufficient for their salvation. The great scheme for the redemption of the world was not yet completed. But the Son of Man had power on earth to forgive sins. It was necessary that Jesus should suffer and rise again from the dead on the third day. Then he opened the minds of the apostles that they might understand the scriptures and gave to them the great commission containing the terms of pardon under the new covenant.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved" (Mark 16:15-16).

In this Great Commission, salvation or remission of past sins is promised only to baptized believers. The commission as given by Mark is quoted simply for the serious consideration of many who say that baptism, in the name of Christ, is not essential to the remission of sin, and base their contention on the fact that the thief on the cross was not baptized. And why? Because he died under the old covenant, and before these very last commands of our Savior, To go, and teach, and baptize in his name, beginning at Jerusalem, were given.

If it were possible to die as did this thief, it would be preferable to living a life of disobedience to the positive commands of our Savior, and at the same time profess that we love him.

"Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame."

"Blessed are they that do his commandments," etc.

"And hereby we know that we know him, if we keep his commandments."

"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:4).

Darkness Prevails—Jesus Expires on the Cross.

Wednesday, Nisan 20th, April 13th, After 3 P. M.

And when the sixth hour was come there was darkness over the whole land until the ninth hour (Mark 15:33).

And at the ninth hour Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me? (Mark 15:34).

After this, Jesus knowing that all things were

now accomplished, that the scripture might be fulfilled, saith, I thirst (John 19:28).

Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth (John 19:29).

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (John 19:30).

"And when the sixth hour was come." The sixth hour, Jewish time, would be our twelve o'clock. Their day was divided into twelve hours, beginning the count at sunrise.

"Darkness prevailed until the ninth hour." For three hours from twelve until three o'clock p. m. Luke says, "The sun was darkened." Not total darkness, probably similar to the shadow of an eclipse. As the crucifixion was six days after the full moon, an eclipse might have been the cause of the darkness. If not, it was an unaccountable phenomenon, an interposition of the power of God, bearing witness to the character of his Son who was dying upon the cross.

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day" (Amos 8:9).

"And at the ninth hour Jesus cried with a loud voice." This shows that Jesus was alive at three o'clock in the afternoon. "My God, my God, why hast thou forsaken me?" Jesus knowing that all things were now accomplished, this cry to his Father was but the notice that he had finished the work He gave him to do, and further suffering was not required.

"That the scriptures might be fulfilled, saith, I thirst." The fulfillment of the scriptures in him was the complete testimony that he was Christ, the Messiah, which was to come as a light into the world. **"I thirst."** And they filled a sponge with vinegar, and put it upon hyssop, a shrub,

the stem of which Matthew calls a reed, and put it to his mouth. "And when Jesus had received it, he said, It is finished; and bowed his head and gave up the ghost." The prophecy was fulfilled: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psa. 69:21). In the death of the Son of God, the scheme of redemption was finished.

The Legs of the Criminals Are Broken.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away (John 19:31).

"Because it was the preparation day." It was Wednesday, Nisan the twentieth, a work day, therefore the time to make every preparation required, so that the law would not in any manner be violated. The law required that the bodies of those who were put to death and hung upon a tree should be taken down and buried the same day (Deut. 21:22-23).

The next day, Thursday, was the annual Sabbath, a high day, the last great day of Passover Week, and the Jews were careful to see that there should be no desecration of the laws of the Sabbath. It was known to them, that in death by crucifixion, life would be prolonged several days; therefore, the Jews asked Pilate to have their legs broken, that they might be taken away. This would greatly increase their suffering, but it would hasten their death.

"Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him" (John 19:32).

"But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:33).

"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." The Passover lamb was a type of Christ (Numbers 9:12).

"He keepeth all his bones; not one of them is broken" (Psa. 34:20).

The Pierced Side.

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water (John 19:34).

And he that saw bare record, and his record is true; and he knoweth that he is speaking the truth, that ye might believe (John 19:35).

And again another Scripture saith, They shall look on him whom they have pierced.

"One of the soldiers." One of the soldiers who had taken part in the crucifixion, and was watching the bodies until they were dead. As they had not broken his legs, this soldier with his spear pierced his side. They had decided that he was already dead, and the motive that prompted the cruel act is unknown, but it was done that the scripture should be fulfilled (Psa. 22:16, Zech. 12:10). This scripture points to Jesus on the cross. His pierced body bore testimony to doubting apostles after his resurrection (Luke 24:36-44). And John (Rev. 1:7) says, "Behold he cometh with clouds; every eye shall see him, and they also which pierced him." John saw, and bare record of the fulfillment of this prophecy, and declares that he is speaking the truth that we all might believe. Even the enemies of Jesus by their own actions in condemning him, and putting him to death, unconsciously stamped the seal of truth on his divinity.

The Vail of the Temple and the Earthquake.

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent (Matt. 27:51).

And the graves were opened; and many bodies of the saints which slept arose (Matt. 27:52).

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many (Matt. 27:53).

Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly saying, Truly this was the Son of God (Matt. 27.54).

And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned (Luke 23:48).

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things (Luke 23:49).

"The vail of the temple." This vail separated the holy, from the most holy place. The purpose of the miraculous rending of this vail is not stated, and where the scriptures are silent an opinion would be worthless. Matthew only records this earthquake at the time of our Savior's death; also, another, three days later, when he arose from the tomb. By a careful study of verses 52 and 53, it will be seen that they are misplaced. That they refer to events **after** the resurrection of our Lord; therefore, should be placed after Matthew 28:2.

"The centurion and they that were with him watching Jesus saw the earthquake and those things that were done, feared greatly." At the things that were done, already past. They heard the cry from the cross, "My God, my God, why hast thou forsaken me? And when the centurion

saw that he so cried out and gave up the ghost, he said, Truly this was a Son of God" (Mark 15:39). They had probably heard of his confession before the Sanhedrim, or Pilate, that he was the Son of God, and they regarded these wonderful events, as showing His anger, because they had crucified His Son. And they feared greatly that punishment for the evil deed was about to come upon them.

"Beholding the things which were done." The three hours darkness, the earthquake and the suffering scenes of the cross.

"Smote their breasts." The great multitude that came together at that sight were not the enemies of Jesus. They were so sadly impressed at what they beheld that their sympathetic minds were in a state of suspense, and they could find no words to express their sorrow nor fear. And they smote their breasts, and returned.

"Stood afar off and beheld these things." His acquaintances and the women that followed him, beheld the same events as did the soldiers and all the people. The events recited in verses fifty-two and fifty-three occurred at the time of the resurrection, an event which no man beheld.

Taken Down from the Cross and Laid in the Tomb.

When the even was come, there came a rich man of Arimathea, named Joseph, who was also Jesus' disciple (Matt. 27:57).

He went to Pilate and begged the body of Jesus (Matt. 27:58).

And Pilate marvelled if he were already dead, and calling the centurion he asked him whether he had been any while dead (Mark 15:44).

And when he knew it of the centurion, he gave the body to Joseph (Mark 15:45).

And there came also Nicodemus, and brought a mixture of myrrh and aloes, about a hundred pound weight (John 19:39).

And he took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid (Luke 23:53).

And he rolled a great stone to the door of the sepulchre and departed (Matt. 27:60).

And that day was the Preparation, and the Sabbath drew on (Luke 23:54).

"When the even was come." That is after 3 p. m. There came a rich man, named Joseph of Arimathea. There were many persons of this name, and to identify him, the place of residence is mentioned. It is also said that he was a rich man; which is a fulfillment of the prophecy of Isaiah (53:9), "He made his grave with the rich in his death."

"He went to Pilate and begged the body of Jesus." Joseph went to Pilate because he had control of the disposition of the body, and besides, he was a disciple of Jesus and desired to give the body a decent burial and according to the custom of the Jews.

"And Pilate marveled if he were already dead." From this it is inferred that the Jews had not yet besought Pilate that their legs might be broken as death would soon have followed. Otherwise, life would be prolonged several days; therefore, Pilate was surprised when Joseph asked for the body, and would not give it to him, until he called the centurion, and asked him whether he had been any while dead. Jesus had been dead for some time; long enough that he, as an officer, could make a report of his death with certainty. And when he knew it of the centurion, he gave the body to Joseph. This testimony given only by Mark is important. It is the official proof of his death from the officer in charge of the execution.

"And then came also Nicodemus. The same that came to Jesus by night. He was ruler of the Jews." Soon after Jesus began his ministry he attended the Passover at Jerusalem where Nicodemus saw the miracles he did. And

from that time he believed that Jesus was a teacher come from God.

He showed his friendship and love for him to the day of his death and burial. Only John mentions that Nicodemus aided in the burial of Jesus.

"Brought a mixture of myrrh and aloes, about a hundred pound weight." Aloes, an evergreen herb. Myrrh, a gum or resin used for its odor.

"Then they took the body of Jesus and wound it in linen cloths with the spices as the manner of the Jews is to bury" (John 19:40).

"And laid it in his own **new** tomb" (Matthew). "That was hewn in stone, wherein never man before was laid" (Luke). It was a new tomb, and Luke and John inform us that no man had ever before laid therein, while Joseph and Nicodemus knew whose body they placed in the tomb; therefore, there could be no suspicion of his identity when he arose.

"And he rolled a great stone to the door of the sepulchre and departed." When they departed from the sepulchre, their hopes in this prophet mighty in deeds and words were shattered, buried in the tomb of Joseph of Arimathea. Although he had frequently spoken of his resurrection, there were none who believed or expected that after three nights and three days that great stone would be rolled from the door of the sepulchre as it was, and that Jesus would come forth alive again, thus showing dominion over death, power to lay down his life, and power to take it up again.

"And that day was the preparation." It was Wednesday, Nisan the 20th, April 13th, the day before the annual Sabbath. On this day all the necessary preparations must be made for the feast Sabbath day, as no servile work could be done on that day.

"And the Sabbath drew on." The Sabbath begun at sunset. And before Joseph and Nicodemus had rolled the

stone to the door of the sepulchre, the Sabbath drew on,—was progressing,—beginning.

"And day was preparation and Sabbath was beginning," is the literal translation. The **articles** are omitted in the original.

This scripture is destructive to the theory of the Friday crucifixionists, who would crowd the events of an entire week into less than thirty-eight hours' time. In this vain endeavor they would claim that the burial of Jesus was completed **before** the Sabbath drew on, that the count of one day might be added in support of a theory which cannot be harmonized with the facts of the scriptures. Try, try again. Is it possible to have three days and three nights with thirty-eight hours' time? The efforts of a deluded mind are useless. According to Luke 23:54, Jesus was buried as late as sunset at which time the day ended; therefore, there could not be any part of a precedent day to count. The day was past, and the night was beginning when the great stone was rolled to the door of the sepulchre; and the count for another day would not begin till sunrise the next morning; however, the first night to be counted was beginning. Did Jesus tell the truth when he said the Son of Man would be three days and three nights in the heart of the earth? "And because I tell the truth, ye believe not. Why do ye not understand my speech?"

CHAPTER XXIX.

THE GUARD AT THE SEPULCHRE.

Matthew 27:62-66.

62. Now the next day (R. V., now on the morrow), that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

"Now the next day that followed the day of preparation." The next day was the annual Sabbath,—Thursday, Nisan the twenty-first, the last great day of the feast. Many learned commentators do not agree, as to the meaning of the next day. A little child understands this term. "After the next day had commenced, or after sundown" (Barnes). Barnes it seems would not count nights. "A little before it was dark in the evening, called the next day that followed" (Fleetwood). "On the next day, therefore, on the Sabbath" (Keim). "Now on the morrow, leads us rather to think of the morning after" (Andrews). Like many others, these expositors all contend for a Friday crucifixion. If this was true, and Friday night is called **the next day,** we would eliminate the counting of the only night

that Jesus would be in the tomb. Such reasoning is arbitrary and not in accord with the scriptures.

But some say, "This is the Jewish way of speaking of the next day." Let us see if these things are exactly so. Ex. 12:6, "And ye shall keep it up until fourteenth day, and shall kill it in the evening." The fourteenth day ended at sunset, and in the eighth verse, the **following night,** is not called the **next** day. The events of the last Passover week have been considered according to the writings of Moses, and the gospel record of the division of the day and the night, as expressed by the Savior and the evangelistic writers. "And God called the light Day, and the darkness he called Night" (Gen. 1:5). In the time of our Savior, the night was divided into watches, and the day into hours. "Are there not twelve hours in a day?" (John 11:9).

The weekly Sabbath,—Saturday,—and the annual or feast Sabbaths, were celebrated "from evening to evening." This period of time included the night, which **preceded** the day. This is according to the scripture, and will be more easily understood than to refer to the night as the "first half" of the day, or to include it in the next day. The day and the night must be considered as distinct periods of time in order to correctly solve the problems of Passion week, and explain the number of days and nights, three days, three nights, that Jesus said he would be in the tomb.

Jesus had been in the sepulchre one night, Wednesday, and the next day, Thursday, when an assembly of the chief priests and Pharisees went to Pilate and asked for a guard to watch the tomb until the third day. The third day would end Saturday at sunset.

Although Jesus was dead and buried, yet the minds of his enemies were disturbed. They knew something of his power and wonderful works among men while on earth. It is possible that they had knowledge of the resurrection

of Lazarus, and might not he, himself, arise? Also, he told certain of the scribes and Pharisees, that in him, the sign of the Prophet Jonah would be fulfilled (Matt. 12:40).

"We remember that that deceiver said while he was yet alive, After three days I will arise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first."

These were the reasons given to Pilate when the request was made for a guard to watch the tomb (not for three days), but "until the third day." The guards were placed at the tomb on Thursday. Therefore, there would be two more nights and days before the expiration of the third day. Now, if Jesus was crucified on Friday, the guard would have been placed at the tomb on Saturday. Jesus arose from the tomb at the end of the Sabbath,—Saturday evening. Pray tell us **how many nights** would the soldiers have been on guard, before Saturday evening, the end of the third day? Or on what night, **before** the resurrection, could the soldiers have slept at the tomb, while his disciples stole him away? None. And at that time it would have been an unbelievable story. It is as unreasonable and incredible now, but place the guard at the tomb the "next day after the Preparation",—Thursday,—and accept the statement of Jesus as true; that he would be three days and three nights in the heart of the earth, and the plausibility of the story of the theft of the body by night would have a possible foundation.

"The deceiver said." The chief priests and the Pharisees were taking precautionary measures that the last error should not be worse than the first. Jesus, standing before the Sanhedrim, confessed that he was the Son of God; therefore, he was condemned as a blasphemer. They accused him before Pilate of saying that he himself was Christ, a king, and when Pilate asked him if he was a

king, Jesus answered, "Thou sayest that I am." Moreover, he said that after three days he would rise again. To these dignitaries such claims were unreasonable, and now that he was dead and buried they supposed that his true character was revealed. To them, he was a pretender and a deceiver of the people, which his enemies classed as the first error. But after his resurrection every vestige of proof was removed, and they had to invent another story,—the theft of his body by night,—which proves the impossibility of a Friday crucifixion.

"Lest his disciples come by night and steal him away." The stealing of the body of Jesus seems to have been a pretext rather than the chief reason for wanting a guard placed at the tomb. Their request, "Till the third day," is significant. His enemies feared that his declaration as to the time he would be in the tomb might be fulfilled; hence, the guard till the third day. If his disciples purposed to steal his body they would not make the attempt while the soldiers were guarding the tomb. If, till the third day, was all the time his enemies required the watch, it is evident that they had little fear of his disciples taking him away. However, at the end of the third day the chief obstacle would be removed and the theft of the body might be accomplished thereafter. Jesus had frequently told his disciples that he would rise from the dead the third day, but, in the loss of their Master their hopes were gone, and all his precious promises were forgotten.

"And say unto the people, he is risen from the dead." For the disciples to have stolen him away and reported that he was risen from the dead, would have been, to these Jewish dignitaries, the last error, which they said would be worse than the first. Blind unbelief is sure to err. Ere long it will be known who are the deceived and the deceivers of the people. Living truths are no deception, and when Jesus arose from the dead, it was a demonstration of that great truth for which he gave up his life: that he was the Son of God.

"So they went and made the sepulchre sure, sealing the stone, and setting a watch." This was the climax of the efforts of the chief priests and Pharisees, to effectually close the prison bars against the Son of God until the third day. Jesus had said unto some of the Pharisees that he laid down his life that he might take it again; therefore, it was a test of the human against the Divine, but the pride of their power will soon be broken, and their strength spent in vain.

The efforts they made to show that Jesus was not what he claimed to be, and that his teaching was false, proved to be the strongest evidence of his divinity, and the resurrection which they were trying to disprove they confirmed beyond a doubt.

CHAPTER XXX.

SPICES GATHERED.

Friday, Nisan 22nd.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices that they might come and anoint him (Mark 16:1).

And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment (Luke 23:56).

It is claimed by some that "the gospels call for a double Sabbath between the death and resurrection of our Lord." The double Sabbath referred to, fell on Friday and Saturday, Nisan the 15th and 16th, which was **before** the betrayal and arrest. The gospels call for an **intervening work** day, on which the women prepared the spices; for it is definitely shown by the scriptures that the women **did not** gather the spices, and make other preparations on a Sabbath day. If so the event as narrated by Mark and Luke would not be true. Between the death and resurrection of Jesus, the gospels demand three days, Thursday, Nisan the 21st,—the last Passover Sabbath, being the first. After this Sabbath Thursday, **was past,** Mark says the women bought the spices which was on Friday, Nisan the 22nd, April 15th, a work day. Saturday, the third day, was the weekly Sabbath, and when Luke says the women returned and prepared spices and ointment, and "on the Sabbath day they rested, according to the commandment," he means that they prepared the spices and ointments on Friday, and rested over Saturday, the Sabbath day. Hence, according to the scriptures, the two Sabbath days, Thursday and Saturday, with the work day, Friday, between, establishes complete harmony, while Mark and Luke cor-

roborate the story of Jonah, as recorded by Matthew and confirmed by the Savior himself. And this scripture being true, bears witness to the impossibility of a Friday crucifixion.

These apparently contradictory statements come down to us for a **needful purpose.** Luke's statement forces us to Friday, while Mark's account, "When the (annual) Sabbath (Thursday) was past," compels the acceptance of Friday as the day the spices were gathered; thereby eliminating that day from further consideration as the day of the crucifixion.

CHAPTER XXXI.

THE RESURRECTION.

Saturday evening at Sunset, April 16th.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre (Matt. 28:1).

And behold there was a great earthquake (Matt. 28:2). And the earth did quake, and the rocks rent (Matt. 27:51).

And the graves were opened; and many bodies of the saints which slept arose (Matt. 27:52).

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many (Matt. 27:53). For an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it (Matt. 28:2).

His appearance was as lightning, and his raiment white as snow (Matt. 28:3).

And for fear of him the watchers did quake, and became as dead men (Matt. 28:4).

And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified (Matt. 28:5).

He is not here, for he is risen, even as he said. Come, see the place where the Lord lay (Matt. 28:6).

And go quickly and tell his disciples, He is risen from the dead: and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you (Matt. 28:7).

Now when Jesus was risen early the first (day) of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons (Mark 16:9).

And she went and told them that had been with him, as they mourned and wept (Mark 16:10).

And they, when they heard that he was alive, and had been seen of her, believed not (Mark 16:11).

Matthew in his testimony as to the time of the visit of Mary Magdalene and the other Mary to see the sepulchre, declares it was **"In the end of the Sabbath."** The Sabbath ended at sunset Saturday. **"As it began to dawn toward the first day of the week."** When did the first, or first day of the week begin? It began at sunset, Saturday evening at the end of the Sabbath. "The word dawn is not of necessity in the original" (Barnes). Besides, the word **day** is supplied: is not in the original text. "It is, however, difficult that the Greek can mean anything else than either, as the Sabbath ended, or when it had ended" (Allen). Matthew 28:1 can have no other meaning; and when correctly translated, reads, "In the evening of the Sabbath," or, "In the end of the Sabbath as the first day of the week was beginning" (Clark Braden).

It is generally assumed that Jesus arose Sunday morning, and the women made no visit to the sepulchre before that time. If that was true Matthew contradicts himself for he testifies that it was in the end of the Sabbath—sunset—Saturday evening; also, at this time the first day of the week begun. Moreover, an inspired writer would not make such an unreasonable and contradictory statement concerning an event that Mary Magdalene and the other Mary came to see the sepulchre Saturday **evening** as the sun was rising Sunday **morning.** It seems that such an interpretation of the original text only could have been made with a view of maintaining the old theory that Jesus arose from the grave on Sunday morning, a verdict without a shadow of support from the scriptures.

It was in the beginning of the feast-Sabbath, Wednes-

day evening, April 13th, that Jesus was laid in the tomb of the rich man. Three nights and three days have elapsed since the great stone was rolled to the door of the sepulchre and sealed, and the watch placed. Hence, Jesus had lain in the tomb on two Sabbath days,—Thursday, Nisan the 21st, the **feast** Sabbath day, Friday a work day, on which spices were gathered, and Saturday, the **weekly** Sabbath. Jesus was not in the tomb on the weekly Sabbath,—Saturday of Passover week. At this time he was not yet arrested, but with his disciples he remained in the upper room where he instituted the Lord's Supper on the **first** night of the week. He arose from the dead at the end of the **next** Sabbath, as the first night of the week was beginning. At the end of this Sabbath, an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. Then it was that the bars of death were broken, and Jesus rose triumphant from the grave. Jesus foretold the truth that he would be three days and three nights in the heart of the earth. And the angel that rolled away the stone, testified to Mary Magdalene and the other Mary:—"He is risen, even as he said." "And because I tell you the truth, ye believe not." "Why do you not understand my speech?"

On the subject of his resurrection the popular teaching of Christendom is not in harmony with his words. It is also evident that Paul's words to Timothy have long been true: "They have turned a deaf ear to the truth, and give their attention to legends instead." Besides, the sacred writers must have recorded the truth; for they were not capable of inventing what they wrote. If careful attention is given to the study of the sacred narrative concerning the time of the resurrection, it will readily appear that it occurred in the **evening** of the Sabbath, Saturday evening, as the first of the week was beginning and not on Sunday morning.

"Came Mary of Magdala and other Mary, to see the

sepulchre." We learn from the different accounts of the evangelists that there were **three** visits of women to the sepulchre, and that their visits and arrival at the tomb were at different times, and separate and apart from each other, and must be so considered if a reasonable harmony is secured.

First, two women, Mary Magdalene and the other Mary, on Saturday evening after sunset (Matt. 28:1).

Second, Mary Magdalene alone arrived at the sepulchre, early Sunday morning, "while it was yet dark" (John 20:1).

Third, Mary the mother of James, and Salome and Joanna; Sunday morning "at the rising of the sun"; an hour after the arrival of Mary Magdalene (Mark 16:1-2).

Soon after the resurrection at the end of the Sabbath, the two Marys went to see the sepulchre. If the teacher in the Bible school would ask the class, at what time, and for what purpose did these women go to the sepulchre, the answer, nine times out of ten, would be: "On Sunday morning, to anoint his body." And Matthew says nothing whatever about the anointing of the body, or the gathering of spices for that purpose, nor the visit to the tomb early Sunday morning, which shows how careless we read the word of God.

It is a fact, that Matthew alone gives an account of the resurrection, and the events connected therewith. Not a single thing recorded by Matthew is mentioned by the other evangelists, except Mark (16:9) who confirms the first appearance of Jesus to Mary Magdalene. Search the scriptures and see if these things are so, that the truth may triumph over the old fables that have crept in unaware, because we have failed to contend earnestly for the truth.

"And behold there was a great earthquake." There were two earthquakes, the first at the time of the death of Jesus, Wednesday afternoon, Nisan the 20th. "And

the earth did quake, and the rocks rent" (Matt. 27:51). Verses 52 and 53 of this chapter the writer has placed after the second earthquake (Matt 28:2), as the resurrection of the saints was **after** the resurrection of our Lord.

"For an angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." The appearance of this angel so frightened the Roman soldiers who were guarding the tomb that they became as dead men. On account of their fear and lifeless condition they knew nothing of the resurrection of Jesus, and when they became conscious they beheld the tomb now empty which they had faithfully watched till the third day, only to learn that their efforts to make it sure had failed. And they left the sepulchre and reported to the chief priests all the things that were done. Suddenly they had been relieved from further watching at the tomb, and in a manner which no soldiers either before or again will be relieved from duty.

And they bribed the Roman soldiers and instructed them to say, "His disciples came by night, and stole him away while we slept." This was their excuse when they applied to Pilate for the guard, and it has now become suitable for their own lying purpose to deceive the people. They could crucify Jesus but the fact of his resurrection they could not destroy. It has become a living truth, alive forevermore.

The Vision of Angels.

The first vision, was after sunset Saturday evening, as the first of the week was beginning; when an angel of the Lord appeared to Mary Magdalene and the other Mary at the sepulchre and gave them a message to his disciples. This vision is recorded by Matthew only (28:2-7).

The second vision was early the first day of the week, Sunday morning while it was **yet dark,** to Mary Magdalene alone at the sepulchre after Peter and John had left the tomb. This vision is mentioned only by John (20:12-13).

The third vision is related by Mark and Luke only, and the visions are seen by all, and messages given are general, and not individual as were the first and second. It was the last vision of angels seen by the women and occurred as late as sunrise Sunday morning. Both Mark and Luke say, "Very early in the morning," but Mark defines very early as sunrise. The vision appeared to Mary Magdalene, Mary the mother of James, Salome and Joanna. Mary Magdalene was at the tomb when the other women arrived. The messages given at this time were general. Mark mentions one angel, Luke two.

If the proper rules of interpretation were followed, the discrepancy in the number of men who appeared to the women would be reduced to a reasonable coincidence. The testimony of the sacred writers is a **distinction** in numbers without a **difference** in the evidence; as Mark and Luke show that the angel or angels gave to the women substantially the same message as to his disciples.

The angel speaks to Mary Magdalene and the other Mary, saying, "Fear not ye, for I know that ye seek Jesus which hath been crucified." The angel knew the purpose of their visit, and he tells them, "He is not here, for he is risen as he said." He had foretold his resurrection (see Matt. 16:21, 17:23, and Luke 24:6). The angel was the first to announce the resurrection of the crucified Jesus.

The angel sends a message by the women, but before it is given, he says, "Come and see the place where the Lord lay." That they might declare of their own knowledge the tomb was empty and that Jesus was not there. "And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; lo, I have told you."

The Two Women Leave Sepulchre.

They departed quickly as the angel had instructed them and did run to bring his disciples word. And after they left, the tomb was not again visited until the next morn-

ing. As they went to tell his disciples, behold, Jesus met them, saying, "All hail." And they came and held him by the feet and worshipped him, and he gave to them the same message as to the place of meeting that they had received from the angel before leaving the sepulchre. "Be not afraid: go tell my brethren that they go into Galilee, there shall they see me."

These same two women, Mary Magdalene and the other Mary, were sitting over against the sepulchre when Jesus was buried. They were the last to leave the tomb, and the first to visit it after the resurrection where they went for the sole purpose of seeing the sepulchre. To them the glad tidings were first made known, and they were the first messengers of the angel and Jesus to bear the good news to his skeptical disciples as they mourned and wept.

Matthew does not tell us that this **first message** to his disciples was delivered, but on this point, Mark, in Chap. 16:1-8, after narrating the events of the third visit to the tomb early in the morning, the first day of the week, says, "Now when Jesus was risen early the first of the week—Saturday evening—he appeared first to Mary Magdalene out of whom he had cast seven demons" (Mark 16:9). "And **she went** and told them that had been with him, as they mourned and wept" (Mark 16:10). "And they, when they heard that he was alive, believed not" (Mark 16:11).

Appearances of Jesus After the Resurrection.

1. To Mary Magdalene and the other Mary, soon after his resurrection Saturday evening (Matt. 28:9, Mark 16:9).
2. To Mary Magdalene about daylight Sunday morning (John 20:14).
3. To Peter on Sunday (Luke 24:34, I. Cor. 15:5).
4. To two disciples as they were going to Emmaus (Mark 16:12, 13; Luke 24:13-32).
5. His appearance to the ten apostles at Jerusalem the same day at evening, the Jews' **second night** of the week, our Sunday night, Nisan 25th (John 20:19, 24).

6. To the eleven apostles one week later (John 20:24-29).

7. At the Sea of Galilee to Peter, Thomas, Nathaniel, James and John and two others (John 21:1-14).

8. To his disciples on a mountain in Galilee (Matt. 28:16).

9. To more than five hundred brethren at once (I. Cor. 15:6).

10. To James, one of the apostles (I. Cor. 15:7).

11. To the eleven at Jerusalem as they sat at meat (Mark 16:14).

12. His appearance to Paul on his way to Damascus (Acts 9:3-5).

The first appearance was on Saturday evening after sunset, Nisan the 24th, April 16th, to Mary Magdalene and the other Mary, as they were going with the message from the angel at the tomb to make the first announcement to his disciples of his resurrection. Jesus met them and gave to them, and them only, the same message, saying, "Go tell my brethren that they go into Galilee, and there shall they see me." **And she,** Mary Magdalene, individually delivered these messages, and they believed not. They took no action on this report, and remained at home until early Sunday morning, at which time Mary Magdalene came to the tomb the second time, while it was yet dark, and seeth the stone taken away, "Then she runneth and cometh to Simon Peter and the other disciple whom Jesus loved," and again gave them notice of the empty tomb. All the events and messages connected with this visit to the tomb are separate and distinct from the occurrences later in the morning, when the other women came to anoint the body.

"Now when Jesus had risen early the first of the week he appeared first to Mary Magdalene." Mark, in his account of this first appearance omits the "other Mary," mentioned by Matthew 28:1.

Some commentators hold that the appearance of our

Lord as related by Matthew 28:9 is the second appearance. Among others we find in the People's New Testament the explanatory notes on this point read, "This was the second appearance of the risen Savior." After diligent search the writer is unable to find the scripture that supports this explanation, and the expositor has given none upon which such conclusion is based. Therefore, the evidence pertaining to his first appearance should be carefully considered.

First, we call attention to the fact that the earthquake was at the end of the Sabbath, and that the watch had barely left, when Mary Magdalene and the other Mary arrived at the sepulchre. To have appeared to her before this time, **before** the angel announced his resurrection, and claim that Matthew 28:9 refers to his second instead of his first appearance, is not in accord with the facts as related by the evangelists.

It is presumed and we believe that none will deny, that the angel who rolled back the stone from the door of the sepulchre, and sat upon it (Matt. 28:2), was the first to announce the resurrection of our Lord, and it was to Mary Magdalene and the other Mary that this angel gave the **first** message, to "go quickly, and tell his disciples that he is risen from the dead" (Matt. 28:7).

And as they went, Jesus met them, saying, "All hail." That this was his **first appearance** cannot be questioned. But is this the appearance to which Mark 16:9 refers when he says, "When Jesus was risen early the first (day) of the week, he appeared first to Mary Magdalene"?

This can be determined by the message given by the angel (Matt. 28:6, 7); therefore, as it is the same that Mark 16:10-11 says, "She went and told them that had been with him, that he was alive, and had been **seen of her,**" we reach a reasonable conclusion that Mark 16:9 refers to his **first** appearance which was to Mary Magdalene as she did run from the tomb "to bring his disciples' word" (Matt. 28:8).

The Second Appearance, to Mary Magdalene Alone.

Sunday Morning, Nisan 24th, April 17th.

On this first day of the week, **early in the morning,** Mark and Luke state that the women went to the sepulchre with the spices to anoint him. It is definitely stated (John 20:1), that Mary Magdalene came earlier than the other women, and seeth the stone taken away from the sepulchre. "Then she runneth and cometh to Simon Peter and the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre and we know not where they have laid him" (John 20:2). Luke 24:12 fails to mention that "other disciple," who ran with Peter to the sepulchre, which is simply an omission and not a contradiction.

The two disciples ran to the sepulchre and went in and saw the linen cloths lying and the napkin. "And they saw and believed." Believed **Mary's report,** "That they had taken away the Lord, out of the sepulchre." That was all, "for as yet they knew not the scriptures that he must rise again from the dead" (John 20:9). "Then the disciples went away again, unto their own home" (John 20:10).

But Mary Magdalene who had returned, stooped down and looked into the sepulchre and seeth two angels, who ask, "Woman, why weepest thou? She said unto them, because they have taken away my Lord, and I know not where they have laid him."

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus" (John 20:14). "Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni, which is to say Master" (John 20:16).

"Jesus saith unto **her,** Touch me not; for I have not yet ascended unto my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God and your God" (John 20:17).

"Mary Magdalene came and told the disciples, that she had seen the Lord, and he had spoken these things unto her" (John 20:18).

The first appearance of Jesus to Mary Magdalene and the other Mary was after they had left the sepulchre, as they went to tell his disciples (Matt. 28:9).

And when they heard he was alive, believed not (Mark 16:9-11); therefore, at this time they did not run to the sepulchre. If they had and the appearance recorded by John 20:18 was the first appearance of Jesus to Mary Magdalene instead of the second, then Peter and John ran to the tomb and found it empty before the angel announced the resurrection to Mary Magdalene and the other Mary. After they left the sepulchre Mary Magdalene seeth two angels, who say unto her, "Woman, why weepest thou"? (John 20:13). They gave no message to her of any character whatever. After the angels had spoken to her, she turned herself back and saw Jesus standing. And when he had called **her name,** she knew him. And he **gave her** a message, saying, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God" (John 20:17).

"Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken **these things** unto her." Then the **same day** at evening,—Sunday evening—he made his first appearance to ten of his disciples. Without contradiction, John 20:14-18 refers to the **second** appearance of Jesus to Mary Magdalene and **not to the first,** as many great commentators **think.**

Mary Magdalene was prominent in making known the glad tidings of the risen Lord. She was the bearer of four messages to his disciples. The first, after sunset Saturday evening from the angel at the tomb, for "He is risen as he said" (Matt. 28:6).

Second, the same time, after leaving the tomb, Jesus met them, and said, "Go tell my brethren that they go into Galilee, and there shall they see me" (Matt. 28:10).

Third, early Sunday morning while it was yet dark, she cometh the second time to the sepulchre, and seeth the stone taken away, she runneth, and cometh to Simon Peter, and the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him (John 20:2).

Fourth. After Peter and John had left the tomb, Jesus appeared to her, and gave the message concerning his ascension (John 20:17). "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

Both Mark and Luke mention the messages given to the women by the angels early Sunday morning at the tomb. John makes no mention of any message given by the angels. He states that Mary saw two angels and records the question they asked her. He probably omits this, because recorded by others. John alone mentions the second appearance of Jesus to Mary Magdalene which is omitted by the other evangelists. As she came early while it was yet dark, his appearance to her took place before the arrival of the other women, and is an incident that should be separately considered. Evidently the angels gave their messages to them **after** Mary Magdalene had seen the Lord, for on every occasion of his appearance he showed himself to all who were present.

Many commentators mention the appearance of Jesus "to all the women, and to the other women." Careful search of the scriptures reveal the fact that Jesus **did not** appear to all the women, nor "the other women," at the tomb, other than two, Mary Magdalene and the other Mary. The women returned from the sepulchre and told these things unto the apostles.

The women. All that visited the tomb early in the morning and heard for the first time the announcement of the resurrection. And their words seemed to them as idle

tales, and they believed not (Luke). Why did they not believe? For as yet they knew not the scripture that he must rise again (John). It appears that the apostles had forgotten all that Jesus had told them concerning his resurrection, that he would rise from the dead the third day, and not until he had appeared unto them and opened their understanding did they believe and understand the things that were written concerning him.

The Ascension.

On Thursday, May the 26th, forty days after the resurrection, Jesus made his eleventh and last appearance to his disciples at Jerusalem, "as they sat at meat" (Mark 16:14). This last appearance, in narration, is so closely connected with his appearance to two of them on the day of his resurrection, "as they walked and went into the country," that one might suppose this was his first appearance, instead of the last, which occurred forty days after his resurrection.

After his appearance to the two they at once returned to Jerusalem. "And they went and told it unto the residue" (Mark 16:13). All were not present, only ten, at this first appearance (John 20:19-24). "Thomas was not with them when Jesus came." It was the second night of the week, on Sunday night, the 18th night of the month, Jewish time.

"Afterward he appeared unto the eleven." About forty days thereafter. Compare Luke 24:36-43.

Luke refers to his first appearance, "when they were terrified and affrighted." Campbell says, "One would think on reading the close of Luke's testimony that Jesus ascended to heaven the evening of the same day on which he arose from the grave, but the same historian tells us elsewhere that he did not ascend till nearly six weeks afterward." This is a suggestion to the reader.

At this time he gave the great commission as recorded by Mark and Luke. "And being assembled together with

them." Acts 1:4 said, "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). After giving these final instructions, "He led them out as far as to Bethany and he lifted up his hands and blessed them" (Luke 24:50).

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:51).

"After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1:2). "And they worshiped him and returned to Jerusalem with great joy" (Luke 24:52).

The Waiting Period.

"But tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

In Acts 1:5 Luke somewhat definitely states the length of time the apostles would wait for the promise of the Father, as "not many days hence," which implies a very short time. It is generally claimed by commentators that a period of ten days intervened between the ascension and the day of Pentecost. From a careful investigation of the scriptures and the events connected with the death and resurrection of our Lord it is shown that such a claim is not supported by the testimony of the witnesses. Therefore, it is man's attempt to amend a false theory of the death and resurrection of our Lord and place it on a true basis by adding the number of days required to reach the legal time of Pentecost.

The following Sunday, May 29th, the day of Pentecost was fully come and the promise of the Father to endue them with power from on high was fulfilled.

Pentecost—The Feast of Harvest, or the Feast of Weeks.

When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest (Lev. 23:10).

And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it (Lev. 23:11).

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God (Lev. 23:14).

Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn (Deut. 16:9).

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete (Lev. 23:15).

Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord (Lev. 23:16).

Ye shall bring out of your habitations two wave loaves, of two-tenth deals: they shall be of fine flour: they shall be baken with leaven; they are the first fruits (of wheat) unto the Lord (Lev. 23:17).

And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine (Num. 18:13).

And thou shalt observe the feast of weeks of the first fruits of wheat harvest (Ex. 34:22).

Pentecost. The day of Pentecost, or Feast of Weeks, was celebrated at the end of the harvest, and always fell upon the first day of the week—Sunday. The celebration of this feast was determined by the time of waving a sheaf of the first fruits of the harvest before the Lord.

"On the morrow after the Sabbath the priest shall wave it." On Sunday. And Pentecost would be early or late according to the ripening of the harvest.

"And ye shall neither eat bread." According to the law they were not allowed to eat any of the first fruits of the harvest nor begin to put the "sickle to the corn," barley or wheat until the selfsame day that they brought an offering unto God.

"A sheaf of the first fruits of your harvest." The first fruits of harvest, waved by the priest, was barley, for there would be no ripe wheat as early as the middle of April; therefore, the offering was made, and the count begun from the first Sunday of the barley harvest, which, in Palestine, begins about the first of April, while the wheat harvest begins about the middle of May.

In the year of the crucifixion the sheaf of the first fruits was waved on Sunday, April the tenth. On the following Sunday evening Jesus appeared to the ten apostles, and forty days thereafter, Thursday, May 26th, "He appeared unto the eleven as they sat at meat" (Mark 16:14).

Many commentators following Josephus begin the count from the second day of Passover week, Nisan the 16th, April 9th. While McGarvey in his commentary on Acts, page 19, says that, "the day of Pentecost was the fiftieth day after the Sabbath of the Passover week."

This reckoning probably was true in the year of the crucifixion, but the beginning of the harvest would not be changeable as was the Sabbath of Passover week which was determined by the phases of the moon, and was some-

times as early as the middle of March or as late as the middle of April. So the theories of the able commentators are not in accord with the scriptures, and two errors that failed to explain one truth marred the simple facts that required no explanation.

"And thou shalt observe the feast of weeks." Pentecost at the end of harvest was to be celebrated with the first fruits of the wheat harvest. Ripe wheat is specifically mentioned in connection with the observance of this feast at which time the wave offering was made (Ex. 34:22, Lev. 23:17-20). Moreover, the bread of this offering was baked with leaven, and was peculiar to the day of Pentecost, for leavened bread was prohibited at all other times and with other offerings (Lev. 2:11 and 6:17); which precludes any consideration of this offering being made at the **beginning** of the harvest, or during the feast of unleavened bread. The oblation offered with the wave sheaf at the beginning of the harvest was a burnt offering (Lev. 23:12). At the **end** of the harvest the **new** meat offering, the wave loaves baked with leaven, and other offerings, the priest shall wave them, with the bread of the first fruits for a **wave** offering (Lev. 23:20).

This feast of harvest is typical of that great harvest which is "the end of the world." When the angels are the reapers, "And they shall gather together his elect from the four winds from one end of heaven to the other." Thrust in the sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.

The Word

Ere the orb of heaven lit up the day,
The might of God's word illumed the way.

In Eden a twilight of hope He gave
To Adam's lost race, a promise to save.

On through the ages the prophets foretold
The Word, the Way, the Truth, the Life unfold.

Before the earth, or dawn of time, was He—
The Word; the flashlight of eternity.

QUESTIONS AND ANSWERS ON THE SCRIPTURES.

The Feast of Unleavened Bread Which Is Called the Passover.

(Luke 22:1.)

1. When, where and with whom did Jesus eat the last Passover?

At the legal time, Thursday night (night precedes the day), Nisan the 15th, in the upper room in Jerusalem with the twelve apostles.

2. How long did they remain there, and why?

Until Saturday night because both Friday and Saturday were Sabbath days.

3. What memorial did Jesus institute on Saturday night before leaving that upper room?

The Lord's Supper.

4. To what place did Jesus and the eleven apostles go?

To the Garden of Gethsemane.

Arrest, Trials and Crucifixion.

1. When, where and by whom was Jesus arrested?

On Saturday night in the Garden of Gethsemane by a band of men and officers from the chief priests and Pharisees (John 18:3).

2. To whom did they first take Jesus?

To Annas, who sent him **bound** unto Caiaphas the high priest.

3. Who were assembled at the high priest's house?

All the chief priests and the elders and the scribes (**Mark** 14:53).

4. What action did they take against Jesus?

"Now the chief priests and the elders, and all the council sought false witness against Jesus to put him to death."

5. Why did they want false witness?

There was no true testimony to a charge that was punishable with death.

6. Did they find any?

"Many bare false witness against him, and their witness agreed not together" (Mark 14:56).

7. How did they convict Jesus without charges or witnesses?

By answering the question of the high priest, Art thou the Christ, the Son of the Blessed? "And Jesus said, I am" (Mark 14:62). He bore witness against himself.

8. Of what crime did he convict himself?

None. He told the truth but the Sanhedrim looked upon him as a deceiver, and according to the law he committed blasphemy.

9. What was the penalty for blasphemy?

"All the congregation shall stone him" (Lev. 24:16).

10. When the Sanhedrim decided that Jesus was guilty of death, what did they do?

They adjourned till the next day. "And as soon as it was day, the elders of the people and the chief priests, and the scribes came together, and led him into their council" (Luke 22:66).

11. Was Jesus bound all this time?

No, his bonds were loosed after he was sent to Caiaphas. "And before they led him away to Pilate, they bound him" (Matt. 27:2).

12. After Pilate had acquitted Jesus at his first trial, to whom did he send him?

To Herod.

13. Why did he send him to Herod?

Jesus was a Galilean, and belonged to Herod's jurisdiction (Luke 23:7).

14. Who were Jesus' accusers?

The chief priests and the scribes.

15. What accusations did they bring against Jesus?

He was a malefactor, that he forbid the payment of tribute to Caesar, and that he himself was Christ, a King.

16. Did Herod find Jesus guilty of any crime?

No, he questioned with him in many words, and Jesus answered him nothing, and he sent him again to Pilate (Luke 23:11).

17. After Jesus was sent back to Pilate, why did he again call together the chief priests and the rulers of the people?

To plead the innocency of Jesus before them and release him.

18. How many trials did Jesus have?

Seven. He was tried before three different tribunals, and in four different places.

19. How many days did these trials require?

From the time of his arrest on Saturday night to about six o'clock Wednesday morning, Nisan 20th, April 13th.

20. On what day of the week and at what hour was Jesus crucified?

On Wednesday about the third hour, nine o'clock.

21. Who crucified Jesus.

The Roman soldiers.

Burial and Resurrection.

1. Who buried Jesus?

Joseph of Arimathea and Nicodemus.

2. When did they bury him?

Wednesday evening. The burial was not finished before sunset. Luke says, "And the Sabbath drew on." The annual Sabbath,—Thursday,—the last great day of the feast, drew on,—was beginning.

3. On what day was the guard placed at the sepulchre?

Thursday, Nisan 21st, April 14th. The next day after the Preparation on which Jesus was crucified. If it had

been the weekly Sabbath, Saturday, Matthew would not have referred to it as the next day.

4. How long was the guard to remain at the tomb?
Until the third day after the burial.

5. Did they remain that length of time?
Yes, until Saturday evening about sunset, when an angel of the Lord appeared and Jesus arose from the dead.

6. How many days and nights did Jesus say he would be in the tomb?
Three days and three nights (Matt. 12:40).

7. Was he in the tomb that length of time?
Yes, Thursday night, and Thursday; Friday night, and Friday; Saturday night, and Saturday.

8. Which of the evangelists gives an account of the resurrection?
Matthew only. The events recorded by him are not mentioned by other writers.

9. When did Jesus rise from the dead?
Saturday evening at sunset, Nisan the 23rd. "In the end of the Sabbath as the first of the week was beginning" (Matt. 28:1).

10. Who came to the sepulchre at the end of the Sabbath?
Mary Magdalene and the other Mary (Matt. 28:1).

11. For what purpose did they come?
"To see the sepulchre" (Matt. 28:1).

12. Who opened the door of the sepulchre?
"An angel of the Lord came and rolled away the stone, and sat upon it" (Matt. 28:2).

13. Who was the first to announce the resurrection of Jesus?
The angel that sat upon the stone, said, "He is not here: for he is risen as he said" (Matt. 28:6).

14. To whom did the angel make this first announcement?

Mary Magdalene and the other Mary.

15. What message did the angel give to these two women?

"Go quickly and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee" (Matt. 28:7).

16. Who met them as they did run to bring his disciples word?

Jesus (Matt. 28:9).

17. Was this his first appearance?

Yes. Mark 16:9 says he appeared first to Mary Magdalene, but he omits to mention the other Mary.

18. What did his disciples do when Mary Magdalene first told them that she had seen the Lord?

Nothing. "They believed not" (Mark 16:11).

19. Did Mary Magdalene again visit the sepulchre?

Yes, alone, early the first day of the week (Sunday morning), "while it was yet dark" (John 20:1).

20. What attracted her attention?

"She seeth the stone taken away from the sepulchre" (John 20:1).

21. To whom did she tell this?

"To Peter and the other disciple whom Jesus loved" (John 20:2).

22. What did Peter and John do?

They ran to the sepulchre, and went in, and when they saw the empty tomb, "they believed" (John 20:8).

23. What did they believe?

What Mary had told them, "that they had taken away the Lord out of the sepulchre."

24. Why did the disciples not believe her first message, that "he was risen from the dead"? (Matt. 28:7).

"For as yet they knew not the scriptures that he must rise again from the dead" (John 20:9). "And their words seemed to them as idle tales" (Luke).

25. Why did Peter and John believe the second message, "They have taken away the Lord out of the sepulchre and we know not where they have laid him"?

Because it was possible and reasonable. To them the first message, "He is risen," was an impossibility, and beyond the limits of human reason.

26. If Mary Magdalene viewed the empty tomb and had seen Jesus on Saturday evening, why did she visit it again Sunday morning?

She, with others, prepared spices on Friday, and on Sunday morning came to anoint him (Mark 16:1, Luke 24:1).

27. Did Mary Magdalene expect to find his body in the tomb?

Yes.

28. Why did she not know Jesus when he appeared to her?

For the same reason that his disciples did not know him (Luke 24:16, 32; John 21:4).

Forgetfulness and doubt shadowed the minds of his dearest friends, and the apostles were filled with unbelief and were slow to believe. This probably influenced the mind of Mary Magdalene to believe that what she had seen was only a vision. This is in harmony with her actions. No mortal can tell, neither should we know more than that written on the record. In all this we can see the work of Providence controlling the minds and actions of men.

29. After Peter and John examined the empty tomb, where did they go?

"Then the disciples went away again unto their own home" (John 20:10).

30. Where was Mary at this time?

"Mary stood without at the sepulchre weeping, and as she wept she looked into the sepulchre" (John 20:11).

31. What did she see?

Two angels.

32. Did they give her any message?

No. They asked, "Why weepest thou?" (John 20:15).

33. When did the angel give her the message telling her, "He is risen"?

Saturday evening at the tomb (Matt. 28:6). "And she went and told the disciples, and they believed not" (Mark 16:11).

34. Who appeared to Mary Magdalene after Peter and John left the sepulchre?

Jesus (John 20:14).

35. Was this his **first** appearance to Mary Magdalene?

No, the second. Peter and John did not come to the tomb **before** the angel announced his resurrection to Mary Magdalene and the other Mary (Matt. 28:6).

36. What message did Jesus give to Mary?

"Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and unto my God, and your God" (John 20:17).

37. How many times did Jesus appear to Mary Magdalene?

Twice.

38. Where and when the **first** time?

On Saturday evening after she and the other Mary had left the sepulchre with a message from the angel at the tomb, "Jesus met them" (Matt. 28:19).

39. When and where the second appearance?

At the sepulchre on Sunday morning, **after** Peter and John returned from the tomb, and **before** the arrival of the other women.

40. Did Jesus appear to any women besides Mary Magdalene and the other Mary?

The evangelists mention no appearances to any other women.

41. What are the names of the women mentioned by Mark and Luke that were at the sepulchre at the rising of the sun?

Mary Magdalene, Mary the mother of James, Joanna and Salome.

42. For what purpose did they come?

They had bought spices that they might come and anoint him.

43. On what day did the women buy the spices?

Friday. Luke 23:56 says, "And they returned and prepared spices and ointments; and rested the Sabbath day (Saturday) according to the commandment."

44. How can Luke be reconciled with Mark 16:1, who says, "And when the **Sabbath was past**, the women bought the spices"?

The Sabbath referred to by Mark **as past** was the annual or feast Sabbath, Thursday; after this Sabbath was past, they gathered the spices on Friday.

45. How may we know it was the feast Sabbath, Thursday?

Because there were no spices gathered **after** Saturday, the weekly Sabbath. Luke says, the spices were prepared **before** this day.

46. On what day did Jesus first appear to his disciples?

On Sunday evening, Nisan 25th, April 17th (John 20:19).

47. How many days was he seen of them after his resurrection?

Forty days (Acts 1:3).

48. For what purpose did he appear to them?

He was speaking the things concerning the Kingdom of God (Acts 1:3).

49. When did the last interview between Jesus and his disciples take place?

Thursday, May 26th (Mark 16:14).

50. Where?

At Jerusalem just before the ascension.

51. What promise were they to wait for in Jerusalem?

"The promise of the Father that he would send them another Comforter" (John 14:16).

52. What was the purpose in sending the Comforter which is the Holy Spirit?

"He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John 14:26).

53. What power did the apostles receive after the Holy Spirit came upon them?

"They were to be witnesses unto Jesus both in Jerusalem and in all Judea, and in Samaria, and to the uttermost parts of the earth" (Acts 1:8).

54. Where did the eleven apostles abide at this time?

In an upper room in Jerusalem (Acts 1:13).

55. After Jesus had spoken these things where did he take the eleven apostles?

He led them out as far as to Bethany.

56. What was his last act of love?

He lifted up his hands and blessed them.

57. What came to pass as he blessed them?

He was parted from them, and carried up into heaven.

58. Did they rejoice at his departure from them?

"They worshiped him, and returned to Jerusalem with great joy" (Luke 24:52, John 14:28).

Feast of Harvest, Feast of Weeks—Pentecost.

1. Why called the feast of harvest?

It was an annual feast of the Jews celebrated at the end of the harvest.

2. Why called the feast of weeks?

Because there was seven weeks and one day between the beginning of the harvest, and the celebration of this feast.

3. Why called Pentecost?

The name Pentecost, fiftieth, was acquired, this being the number of days from the offering of the first fruits of the harvest to the observance of the feast of weeks.

4. At what time does the harvest in Palestine begin?

The barley begins to ripen about the first of April, and the wheat harvest about the middle of May.

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